



Vol. 88.

RICHMOND, VA., APRIL 14, 1923.

No. 15.

Our Christ

I know not how that Bethlehem's Babe
Could in the God-head be:

I only know the Manger Child
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin could free:

I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery:

I only know a living Christ,
Our immortality.

(Harvard prize hymn by Major Harry W. Farrington.)

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The Deep.

God is a quiet lake, remote and dim. . .
 There are dark cliffs that keep me far
 from Him.
 I reach Him by slow paths of deuteous
 prayer,
 Or else to plunge Him through the shin-
 ing air,
 As when I stand on headlands of the sea
 And dare allow the tides to carry me.
 For moving with the wonder whence it
 came,
 And stirring like the surge of April's
 flame,
 Faith draws me from the ways my duty
 trod,
 And bears me far into the deep of God.
 And, though I choose the paths that I
 would go,
 I cannot breast that silent undertow.
 —H. C. B. T.

An Old Fashioned Quality—Respect.

"Mother had a hen-party yesterday,"
 gleefully exclaims a young girl of
 sweet sixteen. "Mother had seven old
 hens here and you ought to have heard
 them cackle and seen them eat ice-
 cream."

Many people might call this a cute
 up-to-date speech, but the mother of
 this same girl complains, "Mary is not
 respectful to me. She thinks I'm old,
 too, and I'll not be fifty-six until Sep-
 tember. I don't see why she talks so
 about my age."

Casually observing these cases we
 wonder how much of this is training
 or rather lack of it. We notice the
 same attitude in the parents not in-
 frequently in speaking of or to elder-
 ly relatives. Children are often allowed
 to be saucy to their grandparents or
 to their elders.

So it comes to us that the atmosphere

in which a child is reared is respon-
 sible for his respect or disrespect for
 those older or in authority. Some-
 times it is not the words so much as the
 tone in which the parent speaks of an el-
 derly person that conveys disrespect.

There has always seemed to me to
 be a natural bond between children
 and very elderly persons. The little
 ones love stories which the older ones
 can tell delightfully. I know of a case
 in which a grandmother and her only
 granddaughter are chums. They
 camped together for a month when the
 rest of the family did not care to go.
 "Grandma had the time of her life,"
 explained the girl, "only we did eat
 such a lot both of us, it kept her busy.
 The young folks used to come over
 too. Grandma let us have all kinds
 of fun, and invited them to meals.
 She seemed to enjoy it as much as I
 did."

It was the same girl who said of her
 grandmother, "Grandma does not
 hear very well over the phone, in fact
 she does not hear it ring unless she
 is in the room with it, but don't hesitate
 to call up, there are some persons she
 can understand so she will answer if
 possible."

Does not this sound better than,
 "She's deaf as a post, what's the good
 of her trying to understand anything?
 No use your telephoning unless mother
 is home, or I am."

We wonder, yes, we wonder very
 much if the attitude of sons and
 daughters-in-law to aging widowed
 mothers has anything to do with the
 way young people speak of "grandma."
 "Old folks aren't wanted." You hear
 it often. Perhaps they are not, but
 sometimes it may be their own fault
 because years before they allowed
 themselves to speak carelessly of other
 elderly persons, forgetful of the law of
 suggestion. Let us be thankful for the

mothers who taught us that filial re-
 spect and consideration were their due,
 that members of the generation older
 than themselves were to be treated
 with deference, loving care, and gentle
 thoughtfulness for their comfort, and
 that selfishness and disrespect to our
 seniors are neither more uplifting nor
 ennobling to our characters than they
 are pleasant to the early people —
 Carrie A. Ritter.

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 is not shared by others; no blow to one
 but is felt by others."
 "All virtues are domestic—love, joy,
 etc."

"We cannot separate religion from do-
 mesticity."
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 gion needs the family."

"The character of a boy or girl is mold-
 ed in the home."
 "Without religion, the home life is hard
 and formal."

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 have Family Prayers? Establish these
 helpful customs now. They will enrich
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Thoughts For the Thoughtful

To strike back is the impulse of the little mind.

When a man is wrapped up in himself he makes a very small parcel.

The true reward of the workman is not his wage, but the consciousness of having done a good job.—E. P. Brown.

"Things are never as bad as they look to a fellow under the juniper tree."

Beware what you set your heart upon, for it surely shall be yours.—Emerson.

It would not be possible for any man who is dead to be to Christians what Christ is to them.—Campbell Morgan.

"The voice of nature loudly cries,
And many a message from the skies,
That something in us never dies."
—Robert Burns.

Work, O Lord, in me,
As Thou for me hath wrought,
And let my love the answer be
To grace Thy love has brought.
—Charles Wesley.

Put up the sword, its day of anguish past;

Disarm the forts; and then, the war-flags furled,
Forever keep the air without frontiers,
The great free friendly highway of the world.—Hint n White.

He who lives for others treads an open but unfrequented path to immortality.—Words inscribed on the tomb of John Howard, the great prison reformer, in St. Paul's Cathedral.

Making money doesn't make people better. Merely saving money doesn't make people better. Spending money upon ourselves doesn't make us better. About the only way you can deal with money so as to make you a better man or woman is to do good with it.

O foolish men and slow of heart to believe all the resurrection glory that is assured us in the scriptures and is established in the fact by the resurrection of Jesus from the dead! Realize the revelations of scripture, especially these that are for us at this Easter time, and surely we are dull and stupid folk if our hearts do not burn within us.
—Selected.

Salvation, in the Christian sense, is an absolutely new idea to the pagan mind. We believe that salvation includes present forgiveness, deliverance from the power of temptation, fellowship with God in Christ, and partnership with God in His great work for mankind. All of these conceptions strike the heathen mind with surprise and novelty.—J. Campbell White.

We must mix business with religion and religion with business, or else blush for both! Either all life, in church and out of the church, is sacred, or all life in or out of the church is secular. There is no dividing line. To the thoroughly consecrated Christian, it is difficult to discern where the Kingdom of God begins and the Kingdom of the world leave off. We need out and out Christians. In-and-out Christians are a hindrance to the cause they are supposed to represent.—R. Braunstein.

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EDITORIALS

Vol. 88.

RICHMOND, VA., APRIL 14, 1923.

No. 15.

CHRISTIAN SENTIMENT AND THE KU KLUX KLAN

From the moment when the ugly menace of the Ku Klux Klan lifted its head in this country a few years ago, the Southern Churchman has sought to express the detestation which right thinking citizens ought to feel for such a masked conspiracy. We knew that a considerable number of men of real integrity and conscientiousness had entered into the order, but we were convinced that its fundamental principles were vicious, and that these men would presently find out that the flamboyant rhetoric about patriotism, by which they had been beguiled into the order, was nothing more than a thin veneer spread over a wretched intrigue of sordid commercialism and impudent lawlessness. The history of the last two years has abundantly borne out the position of this paper. The investigations set on foot by the New York World, and partially pursued by the Federal Government, disclosed the astuteness with which the idea of the klan had been "sold."

The country had been covered by a net-work of "goblins," and "kleagles," and other hawkers of this precious benefit, and from the \$10 paid by each new member, the local agent, the State supervisor, and the general treasury each got a definite percentage. The scandals in connection with the headquarters in Atlanta have been given specific publicity, and are too unsavory for us to desire to reprint them. Meanwhile, either the Klan itself or individuals hiding themselves under the regalia of the Klan have committed in many States acts of insolent and atrocious violence. It should be noted, as we pointed out in these columns many months ago, that the existence of the Klan is in a very definite sense responsible for acts of disorder by mobs who wear the Klan disguise, even when it cannot definitely be proved that members of these mobs belonged officially to the Klan; because the precedent set by the Klan of organizing unknown persons in sheets and masks to do as they please give both incentive and possibility to any vicious element to do the same. In specific instances, however, there has been strong evidence that the klan as such has not only committed abominable acts, but has apparently so debauched the community instruments of justice that these acts can with difficulty be punished. The latest evidence of this is the refusal of the grand jury in Morehouse Parish, La., to bring in indictments for the kidnapping and murder of two men in Mer Rouge last September. The New Orleans Item states that the prosecution "definitely established the fact of a year's reign of terror in the parish. It brought out testimony pointing to certain Klansmen as members of the mob which kidnapped the two men." The prosecution did not succeed in producing witnesses to the murder itself, but, according to the New York World, "there was overwhelming evidence that the Klan had at a time previous

to the murder kidnapped one of the victims in broad daylight, later allowing him to return to his home. There was plenty of evidence that a hooded group was guarding a road near Lake La Fourche on the night of the murders. There was undisputed testimony to the effect that the leader of the Klan ordered the Bastrop telephone operator to make no connections with Mer Rouge on the night of the murders. There was a flood of evidence concerning Klan deportations, threats, illegal entries, and seizure of governmental authority in the vicinity."

The Governor and the Attorney General of Louisiana are so far convinced that justice has not been done that they have announced that they will carry the fight on, and will attempt a change of venue, and the impanelling of a new Grand Jury in another Parish.

The hopeful fact in regard to the status of the Ku Klux Klan is that increasing knowledge is spreading concerning it. Its real nature is becoming sufficiently evident for good men no longer to be fooled into it. It did have, so far as its proclamations were concerned, some ideas that take a genuine hold upon the American spirit. If it had really stood for these, and for these only—stood, that is to say, for a legitimate emphasis upon the Anglo-Saxon inheritance of America, the responsibility of the Anglo-Saxon stock for an intelligent participation in legitimate political life, and an emphasis also upon those ideals of individual liberty which belong to Protestantism, then the thing which calls itself the Klan might have had a defensible place in our American society. It is good to note that there have been instances where groups of good men who had entered the Klan have withdrawn from it and organized societies without secrecy or disguise for these legitimate ends. It is to be hoped that all the other men of genuinely patriotic purpose who may be in the Klan will similarly withdraw from it, so that it may be made plain that the thing itself, with its skillfully exploited profiteering, and its wretched incitement of racial and religious antagonisms, may stand unmistakably condemned.

Fortunately, the churches are speaking their mind about the Klan with incurring emphasis. We can remember certain early instances when this was not true—when a timorous ecclesiasticism refused to say anything at all and preferred to "play safe" through silence in the face of a great opportunity for moral leadership. But, of late, there has been a multitude of voices speaking on behalf of organized Christianity against the menace of the Klan. Our own General Convention last fall condemned it unmistakably. It remains now for the condemnation of the Klan to seep down through every little church and congregation in village and country that the minds of all Christian people shall be made immune to its specious appeals.

CHURCH-GOING

The Church would make men and women know that their lives cannot be refreshed for the highest and holiest adventures unless they drink from the springs which flow in her.

Carelessly or sneeringly people may ask sometimes, "What is the use of going to Church? What good does it do?"

What good does climate do? What is the use of changing a glacial epoch to the conditions of the temperate zone? What good does it do to have the spring come instead of winter? Or sunshine instead of storm? We cannot in any case see a difference that is measured by the ticking of a clock. One condition does not pass into a different one by some abrupt change which leaves a track so clear that even the shallow witted and careless could not be blind to it. Little by little, one period and one climate changes to another. From hour to hour we cannot see much difference in its effects; but take a span of time sufficiently long, and we can behold the transforming things which happen. Death gives way to life. Dullness blossoms into beauty. The frozen ground is melted, and the rivers run. The buried seed is quickened, and up above the ground the flowers push their way. So it is with the influence of worship. We may not be able to weigh and measure any benefit of a particular service; but if with honest eyes we appraise our own lives and appraise the lives of mothers and fathers and friends who have been faithful to the Church, we know that on the whole the soil of their hearts is different from that of those who immerse themselves in nothing but a selfish and unspiritual atmosphere. There is a possibility of growth in them for all gentler and sweeter impulses. Seeds of great ideals at least find hospitable soil. The manner in which, during the war, every great philanthropic and humanitarian cause turned instinctively to the Church and gained the overwhelming proportion of its response from Church people,

was only one testimony to that fruitfulness in good things which the atmosphere of worship produces. If a man or woman does not care for these things, if it matters nothing to him or her that the heart should be hard and indifferent and selfish, then the blessing of the Church may have no appeal; but if, as is surely true of most of us, we do really want our lives to blossom into some grace of holiness and beauty, then we need the warmth of the Church's worship as the meadows need the sun.

Further, there is the aspect which looks to the future. What do men wish to leave to their children?—Houses, perhaps, or lands, or money? Yes; but is a fine house an honorable possession if it is only a shelter for a contemptible inhabitant? Is money worth anything if the child has grown into the man or woman who uses that money basely? Are lands and great estates worth anything if they only exhibit on a larger scale a little, shrivelled personality who struts about them? Why should we be careful and troubled about many things and forgetful of the only thing that is of supreme and eternal worth? The one worthy possession which we can give our children is an inspiration for a noble life. Will they gain this best if they see us unconcerned with worship? Will they gain it best if they have never been taught by our example to bow with habitual reverence in the presence of God? Will they gain it best if they have never learned the prayers which the lips of the generations have made holy, never listened to the reading of the Gospels, never felt their spirits stirred with that awareness of the little child to the devotion of all the great company of people about him whose worship leads his wonder on, as he sits in his place in Church? Whatever be our conception of the past, whatever be our thought of need or lack of need for the present, are there any who dare withhold from little children whom they love the inspiration that should build the future by the beauty of God's plan for them?

THE RESURRECTION MINISTRY

The forty days' period between Easter and Ascension afford an opportunity, which should not be neglected, of considering in sermons and Bible classes the significance of the various appearances of our Blessed Lord after His Resurrection and the message that each one of these occasions has for us.

He first came to Mary Magdalene, out of whom He had cast seven devils, to show that the home of iniquity might be transformed by His love and power into the repository of the message of life, and the words which He gave to her to transmit to the Disciples, "Go to My brethren and say unto them, I ascend unto My Father, and your Father; and to My God, and your God."

A little later, on the same day, He began His first words to the women in the garden, by reassuring them and telling them to "Fear not." His appearance to Peter marks such a solemn and loving event in the life of that great leader that he never divulged it, but we may be sure that it was full of sympathetic compassion for him who had denied Him thrice, and had gone out to weep bitterly the night before the Crucifixion.

The fact that He took two or three hours of His precious time to walk and talk with two disciples, of whom no mention is ever made, either before or afterwards in the Holy Record, shows us that none of His followers will be too humble or insignificant to be granted an interview with Him somewhere somehow.

It may seem a long way from the pronouncement of the Absolution by the solemn voice of the minister at Morning, Evening and Communion Service, to the scene in closed room with locked doors, where the Saviour, demonstrating the power of His Resurrection Body to pass through solid walls, gave the authority to His Disciples to make that great pronouncement.

Passing out of Jerusalem to the free and beautiful hills of Gallilee, St. Paul tells us that there He showed

Himself to about five hundred of the brethren, and the great apostle to the Gentiles tells us that many of these brethren were still living at the time he wrote, and yet he had no hesitation in affirming positively this appearance, because he knew that he was telling what was true and could be verified by living witnesses. As some one has well said, "The most convincing proof of the truth of the Resurrection is the belief in it by the first generation of Christians."

The last interval of Our Risen Lord, the account of which we find in the twenty-first chapter of St. John's Gospel, is, in many respects, one of the most touching and beautiful scenes in the whole Bible.

Just at dawn, upon the shores of that lake with which He was so familiar in His ministry, the Saviour showed Himself to seven of His disciples when they were tired, hungry and discouraged by a night of fruitless toil. He used no time in talking to them of spiritual things, but first told them where to procure food, then prepared and served it to them, well knowing from His own experience in the flesh that a hearty meal is a great restorative to drooping spirits.

Having thus ministered to their physical needs, He then proceeds to give Peter the opportunity to affirm his love for Him three separate times in accordance with the number of times that denial had passed his lips.

Finally He foretells the great work which the Beloved Disciple was to render through his letters and visions.

The intensive study of these great occasions on the Sundays that intervene between Easter and Ascension will be found both profitable and inspiring, and an added means of bringing Him more into our lives, and making our existence here so conform to His example, that we shall "So pass through things temporal as not to lose the things eternal."

A CHAPTER OF MISSIONARY LIFE IN CHINA

Nanchang, China.
China New Year Day,
February 16, 1923.

Dear Friends in America:

CHINA New Year Day ought to be celebrated in some fashion, and since I'm not setting off firecrackers, nor feasting, nor wandering through the streets in my best satin garments as are the Chinese, I'll begin a letter to you instead.

Hearing the big cannon crackers which were being shot off last night made me think of a very similar sound I had heard the night I got back to Nanchang after our summer in the mountains. It was a hot, quiet moonlit evening, and we were peacefully eating our supper when ye began to hear a surprisingly loud popping of firecrackers. It was the time of the eighth month festival, so we weren't specially surprised until the cook burst in, looking quite pale, and with the cryptic remark, "That isn't firecrackers." On his heels followed the son of our next door neighbor, almost paralyzed by fear, come to ask if his mother and the other feminine members of his family could hide in our house. We knew by this time that the shots, for such they were, probably meant that the soldiers would soon begin to loot the city, and we gladly agreed to take in any women and children who could get to us. Nearly every one was afraid to go through the streets, but these next door neighbors climbed over the wall between our yards on a ladder, even down to two babies under four months' old. Then I tried the difficult task of keeping their minds off their troubles while the shots were still sounding all around us and no one knew what would happen next. Aside from the shots, not a sound could be heard all over that vast city. Not a soul was on the streets anywhere—not even a policeman. The very dogs stopped barking. And at last, after an hour or so, the shots stopped, too, while still we hadn't seen the leaping flames which betokened the fact that looting has begun and which we so much dreaded.

Nothing more happened, and at last our guests departed after expressing deep gratitude for their protection. We were most thankful and relieved that the affair had ended as peacefully as it had. We found later that soldiers outside the city had attempted to force an entrance and loot, but in some way their plans had been foiled—probably by the quick work of the police who shut the gates in time.

This wasn't a particularly reassuring way to begin our fall work, and we soon found that the general political unrest was having an effect on the girl's school. The numbers were small at first, but gradually those who had fled away in the spring began to come back till at last we had nearly our former number. Another difficulty was the fact that the school was to move its location some time during the term to the beautiful new property next our house. It would mean a long walk for the children from that side of the city and Chinese parents are very much afraid of it. However, the small numbers gave me a good opportunity to become acquainted with the little girls, even down to mastering twenty-two first names! I called at a good many homes during the fall and am looking forward to the time when Deaconess Pitcher will be here to take charge of the evangelistic side, so I can have more time for follow-up-work in connection with both boys' and girls' schools.

We have a fine teacher from St. Hilda's, and I have greatly enjoyed the little teaching I do. Every Saturday morning the girls come over for an hour of games on our lawn and it's a comment on the general dryness of the weather when I remember that they have not missed a week. One very cold day we played "Going to Jerusalem" and "Spin the Platter" indoors, near the stove, and had almost the best time of all.

The women's work has been very encouraging this year. I've had a fine, big class of Inquirers coming to our house every Wednesday to spend anywhere from two to three hours learning Bible stories, studying the Ten Commandments, and the Lord's Prayer, and even making an attempt to learn to read their own Chinese language. I always feel a little amazed at myself for trying to teach Chinese characters when I know so pitifully few myself, but even my little is often more than theirs. And oh! the joy to be guiding these first steps of entering the Kingdom, and the joy we feel as we see the eager response they make to these very new thoughts that are coming to them.

The monthly auxiliary meeting; the adult Bible class; the English classes here and there; and teaching in the school, have all kept me busy and happy. Far more than in new equipment, even, do we find ourselves rejoicing in these expressions of new life.

But equipment is not to be slighted, and my husband says I may tell you about our new property next to our house, which we came into possession of right after Christmas. It

is the best type of Chinese house, with great big sunny court yards, where trees and shrubs grow, and where our school girls find a delightful playground. The rooms in the rear are occupied by our Chinese clergyman's family, and at last I feel easy in my mind about them, for they have plenty of space, big, airy rooms, glass in the windows so the rooms can be warm on occasion, and a drainage system. They never had any of this before! The building seems made for our use, for the great reception room of the house is making our temporary Church while we tear down and build on the other property. It is paneled in polished wood, and a chancel added in the back makes a surprisingly Churchly appearance. Also the courtyard in front has been covered with glass and made part of the Church by removing the doors of the reception room. As there are two big Heavenly Bamboos in the courtyard, seventy years' old and fifteen feet high, we have a most satisfactory permanent decoration. How I wish you could see the picturesqueness of the general effect.

I am glad this time I don't have to leave all the spiritualities to Mrs. Craighill, and confine myself largely to the temporalities. My share is to tell you something about the new growth in the life of the Church, and about the happy time of it we had at Christmas. You may find it strange to be eating plum pudding and turkey at Easter as it were, but you must bear with Christmas news from China whenever it comes. It may help you understand how we feel when Christmas presents for the school children come about the beginning of Lent, but that's another story and may sound ungrateful.

Perhaps the happiest part of Christmas for me was the baptisms on Christmas Eve. There were two of our school teachers among those baptized, men of the old scholar class, who have been doing faithful work in our boys' school for several years, and are now, after two years of special preparation, becoming Church members. There were several women, too, one school boy, and a number of children of our Church members. Such a hearty service this was, with our little Church packed to overflowing. I was a little afraid the Christmas services next day might be an anti-climax, but not so at all. The joy over the Father's great Christmas Gift was evident in that group of His Chinese children, young and old, just as you have known it so often back home. Of course the busy city goes on with little concern for this Christian festival. If Nanchang notices the joyous spirit of our little group at all it is merely to say, this must be the foreigners' New Year. Because of this lack of holiday atmosphere it is as yet difficult to make Christmas much of an event in the homes of our Church members, and so the joy of the season centers largely in the Church. After Christmas service the Church members remain for a common feast which they manage and prepare entirely on their own initiative. This year there was a spirit of harmony and good will at this "love feast" which I hope marks the end of factions which formerly hindered the work.

Of course the school boys and girls had to have their good times, too, and this for the most part took the form of plays, of which the Chinese are very fond. The most entertaining from our standpoint was the Story of the Shepherds given by our lower primary day school boys for the benefit of the hundred and fifty neighboring children who attend our Sunday School. The youngster has only to turn his long gown with the wooly side out and crawl on all fours to make a most acceptable lamb. But ingenuity did not stop here. When the Wise Men came on in the next scene, we found them using my pocket flash light as a kind of telescope through which to observe the natal star. Their self-illuminating telescope seemed to work to their evident delight and satisfaction.

For the first Sunday of the new year we had a visitation from Bishop Huntington, at which time he confirmed five adults. Then a week later there was a class of twenty catechumens to be admitted to this step in Church membership. In these days when our thoughts are so much given to brick and mortar it is encouraging to see this evidence of growth in the spiritual fabric of the Church.

Another encouragement of this kind is the development of adult Bible classes for men and women. We have heretofore never been able to find a time for Bible classes when the Church members could come, but last fall by having these classes just before service on Sunday morning we found we could get out quite a good attendance. The men's class which Mr. Den has been teaching has averaged twenty-five or more in attendance, and the women's class under Mrs. Craighill has numbered about fifteen.

Now for the brick and mortar. I am glad to say I can at last report something definite under this heading. The contract for the first block of buildings has been let and the old buildings are being demolished preparatory to beginning work on the new as soon as the Chinese New Year holidays are over. To aid me in supervising this construction
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THE CHANGING ATTITUDE TOWARD RELIGION

By the Right Reverend Edwin S. Lines, D. D.

IT is plain that religion and the Church are passing through a new and difficult experience as well as society, government and industry. The war has turned everything upside down and an accepted order which we thought was the crowning work of civilization has been broken down. Because what we see is beyond our experience we may be disposed to say that nothing like it has happened before. This is not true, for the world has passed through many crises as hard as this in the twentieth century. Other generations have been in a more hopeless condition than we are, but we are in the midst of confusion and disorder such as never came in the lifetime of any of us, and we must give serious attention to those who are saying that civilization is in danger of a breakdown from which recovery will be long and slow.

We remember, for our assurance, that the war found us with an accumulation of moral and spiritual wealth, of intelligence and knowledge and experience, that the generations before in their great trials had not. Inestimable gains had been made in every form of human activity, in civil and religious liberty, in the application of science to our needs, in regard for humanity, in the correction of many abuses, in world-wide knowledge and sense of responsibility; and they all make moral wealth and capital upon which we may draw to carry us over the present adjustment to a new forward movement. We are not bankrupt, as was the world at the opening of the Christian era, or at the downfall of the Roman Empire, or in the twelfth century when the great hymn, "The World Is Very Evil, the Times Are Waxing Late," expressed the world's feelings. Europe is not in as hopeless a condition as after the "Black Death" or the Thirty Years' War, or when the shadow of Napoleon's ambition fell over it. But we are passing through a mighty change and it is felt in every department of life. They who are overwhelmed by it, praising the past, prophesying ill for the future, hopeless about a readjustment, are not warranted in so doing, and they do not help to make things better. If we face difficulties which compare with those of other generations, we have greater resources in knowledge and experience and understanding of the moral forces in the world.

It is plain that the change which affects everything else is to affect the Church and religion also, but "that those

things which cannot be shaken may remain." The separation between what is essential in religion and what is a matter of opinion, what commends itself to the conscience of mankind and what has the approval of persons trained in special ways, is being made. The fate of religion as founded in a belief in the Almighty God, Who is the Father of all men, is not in question, neither the principles which find expression in the New Testament; but a testing and a sifting of religious opinions, of what have been held by great companies of people and have been very dear to them, is going on and men of courage and large outlook and deep conviction are needed and will be found.

Just now those who speak for science are having a large hearing and think the field is in their possession, but the things which are unseen are the things which are eternal and the moral and spiritual instincts in men, because they are made in the image of God, must be reckoned with. We are apparently moving towards simpler thoughts about religion and counting a great many opinions which have had high authority as of less obligation. We are getting at the heart of things with more toleration and appreciation of the other man's point of view. It may be said that just at this time, when the united action of the Churches is of supreme importance in putting the emphasis upon what is spiritual and moral and in thinking of humanity rather than of national or race interests, it is ominous that they should fall into so many controversies and add to existing divisions. Names which express separation and lack of unity, such as Protestant and Catholic, Fundamentalist and Modernist, Liberal and Conservative, are being emphasized in the Christian world, as if we had not already enough lines of division. But religion will survive because the religious instinct is ineradicable in man. The question is not whether men and women shall have a religion or not, but what kind of religion they shall have, and on the whole the movement is towards a more genuine kind of religion.

It becomes us all to recognize this change and process going on in religion, not to complain about it, not to get "into the seat of the scornful" or the alarmed, but to give religion and the Church their proper places in our regard, to believe in good and to expect good.

A CALL TO GREATER SERVICE

By a Former Captain of U. S. Marines

IT is with hesitation that I commit to writing my reasons for choosing the ministry for my life's work, for it means an attempt to picture with very inadequate words some of my most intimate and personal thoughts and reactions.

In order that my reasons may be understood more clearly it will be necessary for me to say a word about my seven years since leaving college, three of which were spent in the military service and four in business. Until about a year ago the ministry was one of the farthest things from my mind. In fact, I never went to church unless I had to, and would ease my conscience by maintaining that I got nothing out of church. Of course I did not get much out of it, because I did not know what it was all about; I did not appreciate the service; I did not pay attention, and when I did it was only with the idea of criticizing the minister. Certainly a man won't profit by church that way. Then, too, I was one who claimed that I had a religion of my own, that a man could be just as good outside the church as inside, and to support this always had in mind an example of some hypocrite who would be in church on Sunday and the rest of the week was ready to put over some shady deal on a friend or client. This, too, was a pretty flimsy argument, but so I kidded myself along. I had nothing tangible to complain about; business was going along very well and I felt that I was having as good a time as the next fellow, which "good time," by the way, consisted in hitting nearly all the high spots in New York. Nevertheless, with it all I kept asking myself when I was going to settle down and cut out all of the foolishness, and each time I would answer, "Pretty soon." So it went on; I knew there was something wrong; I was not satisfied with myself; I realized that the good conscience with which I was born was becoming dulled and the ideals which had been instilled in me were very much lowered, but I went along just the same.

One day I had a talk with a young clergyman, about my age, whom I had just met. He told me of the work he was doing changing men's lives and winning them to Christ. He showed me that when these men would sur-

render their lives to God and give God a chance to manage their lives for them they would receive a power and strength which would enable them to conquer what had been unconquerable sins, and would give them the impetus to win other men to Christ and bring to these others an entirely new outlook and the desire to serve their fellowmen, whether through the ministry or in the business or professional world. He made me see that this earnest desire to help those about us in God's name is the thing that will supply that indefinite elusive sense of want which exists in greater or less degree in practically every one's life, and that will bring that real lasting happiness. All this was new to me; I was now looking at religion from a different angle and I was interested.

Finally he asked me if I were doing anything to help those about me, and if not, why not. My hand was called and I had nothing to lay down. I was face to face with the realization that I was probably doing more to hurt my friends than to help them. In short order he showed me that I was under great obligations to God not only for my own life, but for everything worth while in that life, and that I was not even showing Him the appreciation, or giving Him the thanks, that I would to a friend who had taken me to a ball game. I just had to face facts, and the more I faced the more hollow seemed my life. I felt that I had let practically every opportunity to help others slip by and had made quite a mess of things. The result of that conversation was that I determined to surrender my life to Christ and try to do something worth while. My friend had told me that trout fishing wasn't in it with fishing for men, so I wanted to try this sort of fishing. My whole outlook on life changed; I was possessed with a happiness I had never known before; everything meant more to me; I received a strength which enabled me to conquer what had heretofore been unconquerable sins and temptations, and I felt even closer to my own mother and sister than I had ever felt before. And what was this thing that made me feel that I was just beginning to live? It was simply that religion had been robbed of its vagueness; it had been taken out of the clouds; it had been made a reality, a tangible, practical,

serviceable religion and God had been brought right home to me.

It was all too good to keep; I just had to tell one or two friends about it. I felt that if this new conception of religion meant so much to me, it would mean something to them. It did; and after it had been shared with them it grew and became more valuable to me. The satisfaction of having really helped some one was inestimable. It showed me that the true happiness that we are looking for cannot be bought by large salaries, but must come through serving others. I knew that this was real fishing.

About this time I accepted a position which insured my future, and I thought that I was settled for life, but after a few months of it I began to think seriously of the ministry for the first time. This rebirth of mine had meant too much to me; I began to appreciate the great chances

that the ministry held open for all types of work among all sorts of people. After some investigation I found that the Church was welcoming new methods of attack, new ways of bringing God's great Love and Truth home to men. I felt that there was a challenge for men to go into that ministry, unreservedly surrendering their lives to God, and to perform that service than which there is none greater, the service to mankind through Jesus Christ.

Man is naturally a religious being. He is full of religion, but in many cases it is lying dormant. There is no more tremendous joy or greater thrill than to press the button that will throw open another's soul and allow his religion to come out in the open where he can see it, feel it, use it and learn to love it, to watch that man strengthen, strive under it and transfuse it into the very hearts of those about him.

For me nothing would satisfy but to serve under such a Captain as Jesus Christ.

PARIS CHURCH ADVANCED TO PRO-CATHEDRAL

Interesting Account of an Impressive Service

ON December 12, 1922, after discussions covering several years, the vestry of the Church of the Holy Trinity, France, in full agreement with the rector, offered the Church to Bishop Williams and his successors in office to be used by them as a Pro-Cathedral for the American Episcopal Church in Europe, under the usual conditions which prevail where parish Churches become Pro-Cathedrals, the vestry retaining administrative control, although the rector becomes the dean.

This move was compelled by the wide service which this church rendered during the war, when it was crowded with its countrymen of the army, navy and welfare services and civilians, men and women of every State and of many communions. For the first time Holy Trinity took on a national character, and this national character and interest has been maintained since the war.

In accordance with this action of the vestry, a special and impressive service was held on March 18 in the Church of the Holy Trinity, in the avenue George V, Paris, on the occasion of the presentation and acceptance of the church as a Pro-Cathedral for the American Episcopal Churches in Europe. The Rt. Rev. G. Mott Williams, D. D., preached the formal sermon of acceptance.

Early in the service the twelve vestrymen of the parish, together with the committee of St. Luke's Chapel, proceeded to the chancel. The warden, Mr. H. I. Keen, on behalf of the vestry and the congregation, formally presented the church to the Bishop and his successors, to be used as a Pro-Cathedral. The rector, the Very Rev. Frederick W. Beckman, then joined the vestry in the presentation.

The Bishop, sitting on his throne, formally accepted the presentation. Immediately after he went to the pulpit and preached a sermon on the history and advantages of cathedrals, especially in the Anglican communities in England and America. He emphasized the enlarged vision, opportunity and service of a cathedral in comparison with a more limited religious unit.

The Bishop commended the move taken a year ago, which made Holy Trinity a free church, instead of a church in which the pews were rented, that being the custom which obtained previously. Without a free church, he said, the Pro-Cathedral would have been impossible of realization. The church was crowded for the service.

The history of the Church of the Holy Trinity in its thirty-seven years of existence is an interesting one, its elevation to a Pro-Cathedral marking an important stage in its career. The American Episcopal Church in Europe has churches in Paris, Nice, Dresden, Munich, Rome, Florence, Geneva and Lucerne, and of these the Church of the Holy Trinity is by far the most beautiful. The style of its architecture is Gothic, and the material used is Saint Maximin and Savonniere stone and Ancy-le-Franc marble. The floor is of marble, part of which was brought from Belgium and part from Italy.

The early history of the American Church in Paris is wrapped in mystery, but it is believed that the first American service was held on a Sunday morning in July, 1858, in the Chapelle Taibout, in the rue de Provence. In the autumn of the same year and in the winter of 1858-1859 the services were held in the small upstairs chapel of the Oratoire. In the spring of the following year the services were held in the dining-room of the Hotel Meurice.

On May 15, 1859, services were begun at 14 rue du Faubourg Saint-Honore, in a place used on week days as a gymnasium, being transferred from here to 7 rue de la Paix on January 19, 1862. The last service held there was on Sunday, July 17, 1864. The following Sunday the church in the rue Bayard was opened and was consecrated

on Monday, September 12.

Services were regularly held in the church in the rue Bayard until the summer of 1885, when they were transferred to the parish building adjoining the church in the avenue George V (then the avenue de l'Alma) on Easter Day, April 5, 1885. Holy Communion was administered in the Mortuary Chapel, this being the first service on the new property. The church was opened for worship on September 12, 1886, and consecrated on November 25 of the same year.

The Bishop's sermon was preceded by a service for the dedication of several memorial pews endowed by individuals in memory of those who had been engaged in war work, and by parishes and citizens of various States as a memorial to those who had given their lives in the war. Dean Frederick W. Beckman officiated.

Each of these pews bears a handsome bronze plaque with the names of those to whose memory it has been dedicated. Among those which Dean Beckman spoke of was one endowed by the citizens of the State of Massachusetts, which is the first of forty-eight States which will endow pews. The plaque is inscribed: "Massachusetts, in Memory of Her Men Who Fell in the Great War and in Gratitude for Those Who Returned."

Another was endowed by the St. Thomas' Parish, of New York, in memory of those of the parish who had fallen in the war, the plaque being inscribed with the names of nineteen men. Still another was endowed by the Grace Parish of New York, the plaque being inscribed with the names of nineteen men who had lost their lives in the war.

The one pew of which Dean Beckman spoke as being dedicated to the memory of an individual for his work in the war was that whose plaque is inscribed: "George Alexander Kessler, 1864-1920, Founder of the Permanent Blind Relief War Fund for Soldiers and Sailors of the Allies," which was endowed by his widow.

Three other memorial pews were dedicated at the services on the previous Sunday. One was inscribed: "In Memory of Willard D. Straight, Major of Infantry, November 30, 1918." A double pew was dedicated to William K. Vanderbilt, and still another to Fanny Schermerhorn Bridgman. The dedication of these pews is part of the war memorial plans of the American Pro-Cathedral. There are fourteen other States whose citizens are now planning the endowment of memorial pews for their men in the war.

Since November 1, 1921, when pew rentals were given up in favor of a "Free Church," many Americans, realizing the enlarged welcome offered, who came formerly but seldom, have become regular attendants and supporters, until now the church's influence and service has very largely increased over former years.

The Memorial Battle Cloisters, the only complete set of memorials to the American hero dead of the World War being erected in Paris, will be unveiled and dedicated on Memorial Day next before a great assemblage. They have been designed by Bertram Goodhue, the sculptures done by Mahonri Young and the work executed by Michel de Tarnowsky, of Paris. As one has said, "This Memorial Battle Cloister" will be the nearest approach (certainly in France where they fell) to an abbey memorial to America's hero dead." It is noteworthy that on committees and among the subscribers to these war memorial funds have been Americans of almost every creed.

Although the Bishop must keep in touch with and visit his nine or ten American parishes and missions in France, Italy, Switzerland and Germany, he will spend a few weeks twice a year in Paris, by far the most important city in Europe for Americans with the largest American colony, not to speak of the flood of American visitors constantly passing through.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

THE TWENTIETH CENTURY GOOD SAMARITAN.

ON Sunday, May twentieth, there will be gathered together in the City of Washington several thousand men and women who will come from every state in the Union, from large cities and from country districts—people who are working to make their communities better, cleaner, happier, and more wholesome places to live in. There will be among them ministers, doctors, teachers, nurses, judges and court officers, city and state officials, editors, employers, labor leaders, settlement and home service workers, and many others whose business it is to stand by "when a fellow needs a friend."

This great company of people will spend a week at the national capital and on Sunday they will be attending the various Churches—Protestant, Catholic and Jewish—and will listen to sermons about the Churches' part in all these undertakings. The occasion of their coming together is the annual meeting of the organization to which they belong—the National Conference of Social Work.

The Good Neighbor Today.

What is "social work" and what has it to do with the Church or the Sunday School? Let us recall a very old story: A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded him and departed leaving him half dead. And by chance there came down a certain priest that way; and when he saw him he passed by on the other side. And likewise a Levite when he was at the place came and looked on him and passed by on the other side. But a certain Samaritan as he journeyed came where he was; and when he saw him he had compassion on him and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn and took care of him. And on the morrow when he departed he took out two pence and gave them to the host and said to him, "Take care of him and whatsoever thou spendest more when I come again I will repay thee."

The hero of this narrative might be called the first "social worker" whose story has been preserved for us. But of course he was acting all alone—he had no organization to help him. Then, too, what this good neighbor did was very meagre from the modern point of view. He had to pour oil and wine on the sick man's wounds; antiseptics were unknown and drugs were rare. He had to take his patient to an inn; there was no hospital. He had to go warily forward on his road as thieves were still abroad on the dangerous highways about Jerusalem. Unorganized industrial conditions, shocking standards of living with lack of all public safety regulations made thieves and desperadoes even of decent men in those days. The good neighbor acted single handed; today we are able to act together for the common good in service founded on knowledge and tested by experience. Social work means playing the "good neighbor," but in a much greater variety of ways than were known two thousand years ago. The fact that it is often done in great hospitals and schools and laboratories and parish houses doesn't make it any less personal or religious. The great size of our cities and the multitude of our problems simply increase the opportunities for neighborliness and fellowship. Cannot young people who have been studying fields of Christian service in Church and Sunday School bring to the social tasks of our day a touch of personal devotion which grows out of the spirit and fellowship of the Christian Church?

But social work today has added something very important to what the Good Samaritan did. He handled the unfortunate man whom thieves had set upon, in the only way he could—as an "ambulance case." The harm was done and the thieves were gone; the good neighbor could only care for the victim. Nowadays, social workers do not rest content without an effort at prevention and reconstruction. In the language of the parable they are just as anxious to clear out the thieves on the Jericho road as to rescue the victim after the harm is done. This is why we hear so much about health education, the prevention of vice, better factory conditions and better relations between labor and capital. Social work aims not merely at helping individuals, important as that is, but also through individuals and groups, at making our cities and towns the kind of places where health triumphs over disease, comfort over poverty, virtue over vice, and goodwill over strife.

A Great Anniversary.

The Conference of Social Work will celebrate at this session its fiftieth anniversary. It began in 1873 during the Reconstruction period following the War Between the States. There were but eleven people concerned in that first effort. The fiftieth anniversary falls within the reconstruction period following a world war. Greater tasks than those of fifty years ago now face the organization that has in half a century grown out of such a small beginning.

During seven days this great Conference of Social Work will discuss seven important subjects, giving a day to each; the home, the school, the Church, health, industry, public opinion, law and government. And on Sunday these social workers from all parts of America will be discussing among other things what the young people of the Churches are ready to do in this nation-wide effort toward social betterment. Is it not fitting that the young people themselves should at the same time ask themselves what they can do to further so splendid an effort? Some practical opportunities lie right at hand.

What Does Your Community Need?

First, there is the privilege and duty of knowing one's own community, its needs, its resources, and the efforts that are being made to better it. Many social workers are to be found in the Churches and they would welcome the opportunity to give information and counsel to groups of Church young people. Watch for reports of the Conference. A little group of young people, members of a class or a club, may own a volume of the printed reports at the cost of a few nickels or dimes apiece. Some one will doubtless be found in every community who will gladly help to interpret and to make useful these records of what is said and done in Washington.

The Great Decision.

Then there is the decision that young people have sooner or later to make concerning a vocation. What are you going to do as a life task? A few years ago it was assumed that if a young man or woman wanted to do a very religious thing the foreign mission field was clearly the choice to make. Now, we are not less interested in foreign missions; in fact, missionary work is coming to be very largely social service such as we have been considering; but we are today looking upon social work in school or factory, hospital or playground, as a religious service quite as truly as preaching or teaching in India. A certain New York Church during the war had not only a war service flag, but a Christian service flag which had a star for every life devoted to service on the mission field. Would it not be altogether appropriate to add a star for every young man or woman who goes out to battle with disease, bad housing, ignorance and poverty? When considering the call to life service don't forget the field of "social work."

Publicity.

I suppose it's very natural that the young people should burst into print. Diocesan organizations have rather generally adopted the plan of financing a monthly paper, but the first weekly which has come to our notice is published by the Y. P. S. L. of the Church of the Epiphany in Washington. It is called, with singular felicity, "The Chatterer."

The advantage of a weekly publication is patent, if the expense be not too great. News is fresh and interest is vigorously maintained. The personal column, "Sand and Grit," is modern in every sense of the term. It tells names and tales with equal frankness. Still, when all is said and done, the young people do have a sense of humor, and that is one thing which has been strictly prohibited to the more mature in the Church. Perhaps, by the grace of God, this attitude of mind, somewhat refined, may infiltrate other Church societies.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

HELPING TO BRING IN A NEW DAY.

Those of our subscribers who read this page last week with its review and extracts from Miss Lucy Mason's pamphlet on "A Shorter Day for Women Workers," must feel that an industrial condition in which a working girl's individual life does not begin until after seven o'clock at night is by no means a Christian social order at this present time.

The question must naturally arise, can Christianity be introduced into the modern business world of today?

We believe that it can, and furthermore we believe that it is both the duty and the privilege of the Churches to render every possible assistance and to be the leaders in this great movement.

For the purpose of creating sentiment, presenting the necessity, and the Christianity of such action, the "Fellowship for a Christian Social Order" has been organized, and is busy with pamphlets and speakers trying to arouse the Churches and their congregations to the importance of an effort really to apply the teachings of Our Saviour to world conditions in all their aspects.

A movement recently inaugurated in Danville, Va., in which the Rev. Malcolm Taylor, rector of the Church of the Epiphany, is a leader, culminated in a delegation going to Washington to urge Secretary Hughes to consider international relations from the viewpoint that Christ would take, is but one phase of the objects for which the Fellowship for a Christian Social Order is striving.

The very fact that such a mission as that which Mr. Taylor led to Washington is no longer looked upon with derision or contempt, but is taken seriously, is one of the proofs of the progress that is being made toward Christianizing the world in fact as well as in name.

Another step in this direction that is being taken is through conferences that are being held in different parts of the country. We give here the program of one to be held in Richmond, Va., on April 26-27-28, as follows:

Thursday Afternoon—2:30-5:00.

Which of the current industrial and commercial attitudes and practices are in conflict with the spirit and teaching of Jesus?

Presiding Officer—Mr. John J. Eagan, President American Cast Iron Co., Atlanta.

Devotional Period led by the Rev. H. D. C. MacLachlan.

Discussion opened by Mr. Wm. P. Hapgood, President Columbia Conserve Co., Indianapolis.

Thursday Evening—7:30-10:00.

Which of the current industrial and commercial attitudes and practices should immediately and completely be repudiated by Christian people?

Presiding Officer—The Rev. Paverley Tucker, D. D.

Discussion opened by the Rev. F. E. Johnson, Research Secretary Federal Council of Churches.

Friday Morning—9:30-12:00.

What are the most hopeful signs of the times in industrial relations?

Presiding Officer—Mr. Scott Parrish.

Devotional period led by the Rev. S. B. Cousins.

Discussion opened by Prof. E. C. Lindeman, Writer and Research Worker.

Friday Afternoon—2:30-5:00.

Which of the current attitudes and practices of modern international relations are in conflict with the spirit and teaching of Jesus?

Presiding Officer—The Rev. Cary Montague.

Discussion opened by the Rev. Peter Ainslie, Christian Temple, Baltimore.

Friday Evening—7:00-10:00.

Banquet—"Looking Toward a Christian Social Order."

Toastmaster—Dr. Douglas Freeman.

Toasts by Mr. Kirby Page and Prof. E. C. Lindeman.

Saturday Morning—9:30-12:00.

Which of the current attitudes and practices of modern international relations should immediately and completely be repudiated by Christian people?

Presiding Officer—Prof. Rolvix Harlan.

Devotional period led by the Rev. J. J. Scherer.

Discussion opened by Mr. Nevin Sayre, Editor of The World Tomorrow.

Saturday Afternoon—2:00-4:30.

What are the most hopeful signs of the times in international relations?

Discussion opened by Mr. Kirby Page, of New York City.

It will be seen that there will be speakers at this meeting from New York, Atlanta, Indianapolis and Baltimore, so that it is by no means a local affair. In fact, it offers the people of the South the opportunity to hear discussions by men of national prominence.

It will also be seen that every phase of social contact will be considered from the factory to an international tribunal.

The meetings will be held in the Broad Street Methodist Community House at the corner of Tenth and Broad Streets.

EDUCATORS ATTACKING LYNCHING.

It is good to know that the disgrace of the lynching custom which is so dark a blot on the South is receiving the attention of educational leaders and that a resolution signed by eight state superintendents of education, eight presidents of state universities, eighteen presidents of state technical and normal college, twenty-five presidents of privately endowed and denominational universities and colleges, and twenty-four professors in universities and colleges.

The resolution itself reads as follows:

"We, the undersigned, engaged in the work of education, earnestly appeal to all citizens to exert their influence constantly and actively in condemnation of the crime of lynching.

We furthermore urge upon our State Legislators and Executives to enact, if necessary, and persistently to enforce, such laws as will tend to put a stop to this species of lawlessness."

When the real leaders of our people really set themselves to put a stop to this form of violence it will gradually be eliminated.

It is earnestly to be hoped that these leaders will exert all the influence at their disposal to create sentiment for the enforcement of the laws by the courts instead of their violation by the mobs.

Church Unity Meeting Favors Early Date for World Conference on Faith and Order

By the Rev. F. W. Tomkins, Jr.

Early action fixing the date for the World Conference on Faith and Order was advocated by the meeting of members of the North American Denominational Commissions at Kew Gardens, Long Island, New York, April 3 and 4. Over thirty members of the movement were in attendance, ranging from Canada to Georgia and as far West as Wisconsin.

Bishop Vincent of Southern Ohio said that the movement had dragged too long, and that something should be done that people would hear about. Dr. Raymond Calkins, of the Congregational Church said: "The next great step toward unity will come out of the conference, not before it. We are a little timid about the conference and expecting too much of it—it is not expected that it will accomplish Christian unity. In itself it will have tremendous educational value, and stir people to discussion and local conferences."

The meeting also voted to promote, without waiting for the world conference, sectional conferences in the principal cities of the United States and Canada, and to ask the cooperation of the Federal Council of Churches in arranging these.

Since the world conference movement includes seventy-eight Churches throughout the world, less than half of which are in North America, this meeting of the North American representatives was purely advisory, though called by the Continuation Committee of which Bishop Brent is chairman and Mr. Robert H. Gardiner, secretary. The official date is to be fixed only after consultation with the commissions of the European and Eastern Churches. Tentatively, May 1925 has been proposed. It is expected that a decision will be reached this summer.

All types of ecclesiastical views are represented, from Congregationalism to Catholicism. The spirit of fellowship, however, was most marked. "Fellowship is unity and unity is fellowship," Bishop Brent declared in closing the meeting. "We have been on the road to Emmaus and our Saviour has walked with us."

The value of the Conference Method, Difficulties and Opportunities of Group Conferences, What the Episcopal Church Is Trying To Do, were some of the topics discussed. The sessions lasted Tuesday afternoon and evening and Wednesday morning and afternoon, the delegates stayed at the Kew Gardens Inn, where the sessions were held.

"Unity from the top down is bound to fail," said the Rev. H. E. W. Fosbrooke, dean of the General Theological Seminary, New York. "Unimportant people, without official status, must be got together in conferences so as to learn a common language of religion. The tendency is to seek short cuts and try to get results too quickly—to find at once a reconciling formula. This tendency is dangerous to success." The Rev. Nehemiah Boynton, D. D. of the Congregational Church, in discussing the same subject of group conferences on reunion, said the chief difficulty was our habit of magnifying our own peculiarities to the exclusion of others, but that on the other hand the conference method gives the opportunity to magnify likenesses.

"What is the difference between cherubim and seraphim?" a woman asked her pastor, said the Rev. W. D. Smiley, of the United Presbyterian Church. "Well," said the pastor, scratching his head, "I'll tell you: they did have a difference, but they made it up."

"A Church which worships one God must in its very nature be one or its witness is a failure," said Bishop Weller of Fond du Lac, and the Rev. Peter Ainslie, D. D., of the Disciples of Christ, told about the widespread interest in unity which he had found last year in holding local conferences all over the United States.

A vigorous debate arose on the topic whether the questions proposed for preliminary discussion were really preliminary. Several felt that the form of a creed and the method of ordination were too theoretical, and that the subjects for discussion ought to be practical. "The people we minister to are interested in fellowship in worship, and cooperation in service," said Dr. Joseph A. Vance, a Presbyterian of Detroit. But the discussion itself unconsciously developed into a consideration of those very points, and before they knew it, the Bishop of Fond du Lac and the Rev. H. B. Barton, D. D. of the Congregational Church, found themselves in agreement on Bishop Weller's statement of his conception of the priesthood.

Bishop Lloyd proposed that the fundamental and primary question for discussions is "Why a Church at all?" "Anything that has been accomplished toward building up God's Kingdom," said the Rev. Russell Cecil, D. D., of Richmond, Va., (Presbyterian) "has been done through the Holy Spirit. If we are to find unity it must be under His leadership, and we may safely go ahead."

"This very gathering," replied Bishop Brent, "is evidence of the working of the Holy Spirit." It would not have been possible thirty years ago."

Bishop Perry of Rhode Island reported the new activities of the Episcopal Church's commission in opening an office in Providence and in engaging the full-time services of an executive secretary, and told of some of the efforts already made to make the movement more widely known in the Episcopal Church. Speakers were represented at all diocesan conventions and at the various summer conferences, and the diocesan papers have responded generously in giving space for articles on the subject.

Possibly the most important address at the meeting was that by the Rev. T. A. Moore, D. D., of Toronto, Canada, who told of the actual union now accomplished between what were formerly the Presbyterian, Methodist and Congregational Churches in Canada. The union has been in practice for a number of years and has succeeded so well that a committee was authorized to draw up a proposed act of Parliament to validate the transfer of property to the new organization. This proposed act has already been approved by the Methodist Church, and it is expected will receive the approval of the Presbyterian and Congregationalist bodies which meet next June. But the practical union is already achieved and in operation and has shown the possibility of overcoming such differences of views and practices as those between Presbyterian and Congregationalists.

The report of the secretary, Mr. Robert H. Gardiner, was very optimistic, due to the recent receipt from the Bishop of Bombay of a large batch of reports of group conferences on Christian Unity, from all over the world—Australia, Austria, British Honduras, British West Indies, Constantinople, Czechoslovakia, England, Germany, Greece, Holland, India, Nyasaland, Poland, Scotland, Switzerland, United States, Wales. These showed that the general interest in the movement is growing rather than decreasing.

Church Intelligence

Stowe's Clerical Directory of the American Church.

The last edition of this Directory appeared in February, 1921. This Book, to be of the greatest use to the Church, should be published triennially, immediately following the Sessions of the General Convention. The question as to the continuation of this publication has resolved itself into a matter of finance. The publisher, after delivering two issues to the Church, found himself, on account of a disastrous fire and other impediments, about \$2,600.00 out of pocket. Obviously, not being a millionaire, he cannot continue this exercise.

Last October, it was hoped that the Pension Fund would take over the publication of this work, and a large number of Bishops and others, expressed themselves in favor of this movement on the part of the Directors of the Pension Fund. A circular letter was sent out to all of the Bishops, in November asking for an expression as to the value and necessity of this publication, and as to whether or not, in their opinion, the Pension Fund might take this publication over. Forty-five of the Bishops replied in favor of the continuation of the publication of the book in any way that it could be accomplished; thirty-five Bishops expressed themselves as believing the Directory to be a necessity, and as in favor of the Pension Fund taking it over; thirty expressed themselves as willing to pay subscription from \$6.00 to \$10.00 per copy; two of the Bishops thought

that some wealthy layman ought to finance the publication.

The Pension Fund having declined to take over the publication, the question is—"To be or not to be"—for the Directory. The present publisher is willing to continue the publication for the good of the Church, if some way may be devised by which any deficit, should there be one, might be underwritten, after the book has been published and distributed to the subscribers. He is willing to dispose of his interest in the work at a reasonable price and on easy terms.

Andrew D. Stowe, Publisher
631 Metropolitan Life Building,
Minneapolis, Minn.

Notice.

The meeting of the Provincial Commission on Religious Education previously scheduled to be held in Pittsburgh on April 19 has been advanced so that it will meet on the 18th. This is to accommodate those members of the Commission who are delegates from their respective dioceses to the national conference of the Episcopal Church on Religious Education which will be held in Omaha, Neb., on April 12 and will continue until April 16th. The delegates to this national conference from the states of Delaware, Pennsylvania, Maryland, Virginia, West Virginia and the District of Columbia, will stop in Pittsburgh on their return for the meeting of the Provincial Commission. The Province of Washington consists of the thirteen dioceses in the states named.

GEORGIA.**Rt. Rev. F. F. Reese, D. D., Bishop.****Standing Behind The Program in Georgia.**

Demonstrating beyond a doubt through actual experience one of the mottoes of the Nationwide Campaign "The Thing Can Be Done," the Nationwide Campaign Department of the Diocese of Georgia, with the cooperation of the local Women's Auxiliary, conducted during Lent inter-parochial discussion groups in the four parishes in Savannah, Christ Church, St. John's, St. Paul's and St. Michael and All Angel's, culminating with a conference of all the groups held Monday evening in Holy Week at St. Paul's church which was made the center of the plan, the Bishop acting as Chairman of the Conference. The Text book used was the "Program Presented." Ten leaders representing the four parishes were trained in the discussion method through a normal class which continued to meet all during Lent; the leaders discussing the lesson and getting suggestions for working out programs before going back to their groups to discuss the chapter. Eleven groups met without interruption during the Lenten season. Four intercessors provided the spiritual force for the plan, the intercessors beginning their work of prayer for God's blessing on the work as soon as the plan was launched, the Sunday before Ash Wednesday. A Corporate Communion of all the groups was held at St. Paul's Church on Sunday, March 18th, and there were present between one hundred and forty and one hundred and fifty out of a possible enrollment of two hundred and eight. At this time a Thank-offering was presented, the group members having previously been asked to make this contribution with the option of devoting it to the Budget of Priorities. The decision was made by vote, each class having one vote including the Normal class, resulting in eight votes for the Budget and four for the Priorities.

The plan was brought to a climax by a general conference presided over by the Bishop, at which time ninety per cent of the members attended and over one-hundred other members of the Church as interested listeners.

The program opened with the Nationwide Campaign hymn, "Christ for the World We Sing," followed by appropriate Bible reading and prayers, followed by the hymn "O Zion Haste."

After the roll call by groups, the Leader answering and stating the number in class and percentage of attendance during the course, a general discussion was held on the topic "What the Course Has Meant to Me."

At the conclusion of the discussion a letter was read from the Executive Secretary of the Field Department, the Rev. R. Bland Mitchell, expressing his interest and enthusiasm in the plan as promoted in Savannah. The hymn, "Lord Speak to Me that I may Speak," suggested the five minutes talks made by the laity—two men and two women alternating on the following subjects: "Unity of the Parishes" explained by the large organization chart; "Information and Education;" "Stewardship" and "Sources of Power," which were all well handled in the almost impossible limit of time.

"Standing Behind the Program," was the subject of the closing talk by the Bishop, who in an inspiring address, told of impelling Diocesan needs, imperative needs of the whole Church, and some of the heart-rending appeals that the National Council has to face, and almost inevitably has to turn down for lack of financial resources. The singing of the hymn "Jesus Shall Reign Where'er the Sun," with prayers and the benediction, brought this wonderful Conference to an end. E. D. J.

MARYLAND**Rt. Rev. J. G. Murray, D. D., Bishop.****Work Progressing in a Promising Community.**

Ground has been broken for the first unit of a new group of buildings for the Chapel of the Nativity, Cedarcroft, one of the rapidly-growing sections of Greater Baltimore. The Rev. Wesley D. Adams, minister-in-charge, has aroused much enthusiasm among his people and with an active Advisory Board and substantial help from the Diocese, plans to have a modern and well-equipped Parish House ready in the fall. Bishop Murray recently conducted a pilgrimage of laymen to visit districts for prospective new work which should be helped by the Nationwide Campaign contributions. Cedarcroft was one of the most promising communities visited and immediate progressive work was agreed upon.

New Rector for St. Thomas', Garrison Forest.

One of the old landmarks in the outskirts of Baltimore is St. Thomas' Church, Garrison Forest, which dates from Colonial days. The Rev. Hobart Smith, D. D., Dean of the Convocation of Towson, has been rector for thirty-five years. On account of failing health, Dr. Smith announced four years ago that he would retire so soon as the vestry called a new rector. Announcement is now made that the Rev. P. J. Jensen, from the Missionary District of South Dakota, has accepted the call to the rectorship.

Mr. Jensen is a man of charming personality and wide experience. He is a native of Canada. At the outbreak of the war he enlisted in the Canadian Black Watch, a noted Highland Regiment, and was subsequently promoted to a Captaincy. At the second battle of Ypres, being severely wounded in glorious action, he was invalided back to Canada, where he served in a military position of great responsibility until the end of the war.

While visiting his brother, who is a clergyman in South Dakota, he became interested in the work there and on the advice of Bishop Remington went to the Virginia Theological Seminary. Having completed his course, he returned to South Dakota, but not until his fellow students had delivered in writing a glowing tribute to his influence as a Christian and a man.

For a year he has been doing splendid missionary work over a wide field in the Black Hills.

R. F. H.

UPPER SOUTH CAROLINA.**Rt Rev. K. G. Finlay, D. D., Bishop.****A Thriving Parish.**

Christ Church Sunday School (300 members), Greenville, has been thriving wonderfully during the past year, and has achieved many difficult undertakings in the carrying out of its program.

Nothing, however, has been finer than the interest and energy this Lent in raising the Lenten Mite-Box Offering for Missions. Easter reveals that the School has shattered all of its past records, if not the records of any school in the Diocese. \$1,130.00 was deposited in mite boxes at the foot of the cross of victory on Easter Sunday afternoon.

The Lenten program of Christ Church this year was undoubtedly the best ever observed in the Parish. The attendance at the regular services was remarkably good and the Church and

the Parish House were crowded at the meetings and services held during the first two weeks in March by Dr. Wm. C. Sturgis, Educational Secretary of the Department of Missions, and the Laymen's Preaching Mission conducted by Mr. E. C. Mercer and Mr. H. H. Hadley. Dr. Sturgis' conferences and the Laymen's Preaching Mission lifted the Parish to a new level of enthusiasm and zeal.

Bishop Finlay visited this Parish on Easter and was the preacher at both services when standing room was at a premium. The Bishop confirmed a class of thirty-six, twenty-six of this class being adults.

The annual congregational meeting and supper on Easter Monday was a fitting climax to a great year and a most profitable Lent and Easter. This meeting and supper was extraordinary in many respects. About three hundred members of the Parish were present and sat down to a well served supper, all cooked and served by the men of the Parish. Many new members of the Parish were welcomed at the supper and an excellent program of business and pleasure was carried out.

Every organization of the Parish made an encouraging report. The treasurer reports that the \$26,000 budget was fully met during the past year, and also, that the Parish has paid \$3,750 already to its 1923 Nation-Wide Campaign quota.

The Junior Brotherhood, fourteen boys, reported that they have invested \$600 in a private fund to be used for some boy of Christ Church to study for the ministry.

In addition to the regular business and elections, Mr. J. W. Arrington, Sr., chairman, launched at this meeting a new organ campaign, for \$12,000, which will be pressed vigorously during the next thirty days.

Bishop Finlay was the chief speaker and delivered a strong and inspiring address on the work of the new diocese. Dr. I. M. Pittenger, rector emeritus of the Good Shepherd, Raleigh, N. C., was present and paid high tribute to the Parish and its rector, the Rev. F. A. Juhan.

Immediately after this meeting the new vestry was organized and proceeded to make plans to entertain the Diocesan Council to be held here next month.

PITTSBURGH.**Rt. Rev. Alexander Mann, D. D., Bishop.****Grace Church, Mt. Washington, Destroyed By Fire.**

Early on the morning of Easter Day flames destroyed the edifice of Grace Church, Mt. Washington, Pittsburgh. The fire it was thought was started by an overheated furnace, as owing to the extremely cold weather of Saturday night a good deal of gas was left burning in the furnace. The Church was an old two-story frame building, and burned rapidly, so that there was no opportunity to save even the furniture. The loss is estimated at \$75,000. The Easter services were held in the Polk Theatre, located near the Church, and a temporary meeting place is being sought for until such time as a new Church can be erected. The rector of the parish is the Rev. Jeffrey Jennings. Plans were under consideration for the celebration of the seventieth anniversary of the organization of the Church, and there was talk of erecting a new parish house in the near future. Very shortly the vestry of Grace Church will have a joint meeting with the Board of Trustees for the Diocese to determine what is best to be done.

J. C.

Among the articles of furniture destroyed by the fire, was the ninety-six-year-old Bishop's chair. The chair was first used by the Bishop of the Diocese of Pennsylvania, before Pittsburgh was made a separate Diocese. Since that time all Bishops of the Diocese of Pittsburgh have used the chair, and it was given to Grace Church many years ago.

At the entrance of the auditorium in the front of the Church stands the baptismal fountain, a stone pedestal supporting a small stone bowl. Around this after the fire were strewn timbers and debris. Parts of the flooring which supported the pedestal were burned away but standing upright, holding in position the stone bowl, stood the baptismal fountain, untouched by any of the falling supports and in position to be used at the baptismal service arranged for Easter.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

A Community Service.

A Community Service was held in St. Stephen's Church, Culpeper, on Good Friday, as has been the custom for a number of years. The usual service of the Day was held in the morning. After a brief service of worship in the afternoon conducted by the rector, addresses were made by the ministers of the town under license from the Bishop. The theme was "The Attractiveness of the Crucified Christ"; the text, "I, if I be lifted up from the earth will draw all men unto Me" (John 12:32). These features of Christ's character, exemplified in His six hours' upon the Cross, were spoken upon: His Faith, by the Rev. Mr. Hooper; Patience, the Rev. Dr. Winfrey; Unselfishness, the Rev. Mr. Cox; Love, the Rev. Mr. Laughton; and Righteousness, the Rev. Mr. Burton. A very representative congregation of the community filled the Church at this service.

Another Record-Breaking Lenten Offering.

The report from the Sunday School of Monumental Church, Richmond, shows that the Lenten Offering amounted in all to \$870.28. This includes contributions from the Men's Bible Class and the Home Department, amounting to \$100.28, leaving \$770 from the Sunday School proper. There are only one hundred and eleven members of the Sunday School; therefore, the per capita offering amounts to \$6.94.

This is all the more remarkable in view of the fact that Monumental Church is not situated in a prosperous residential suburb, but is far down town on a site which it has occupied now for more than a hundred years.

The method used in securing such a tremendous offering was that adopted by St. Thomas' Church, Ginter Park, last year of having a big facsimile of a thermometer showing the way that the contributions were rising from Sunday to Sunday. By this method St. Thomas' Sunday School lead the Diocese last year, and lead it in amount raised this year, though Monumental's returns make a little better showing per capita. In fairness to St. Thomas' it should be said, however, that Monumental uses one week after Lent to add to its contribution.

News Notes From the Church of the Holy Comforter, Richmond.

On Sunday, February 25, the rector dedicated a new walnut Litany desk, given by Mrs. Joseph Anthony as a

memorial to her husband, a former vestryman—the late Joseph Anthony. On the date of his death, Mr. Anthony served as an usher in the Church at the morning service, and in the afternoon had a stroke and died suddenly. The desk was dedicated on the second anniversary of his death. On Sunday, March 18, the rector dedicated six silver Alms Basins—all memorials given by various members of the congregation.

On March 28 Bishop Brown made his annual visitation to the Holy Comforter and confirmed a class of twenty-five, and a second class is now being organized for presentation on the night of Whitsunday.

The congregation is looking forward with great pleasure to the Mission to be conducted April 8 to April 15, by Mr. E. C. Mercer and Mr. H. H. Hadley, II.—laymen of our Church well known for their work in the Church.

Lent and Easter in Kingston Parish.

Good Friday brought to a close a very helpful Lenten season with a series of edifying sermons by the rector, the Rev. W. F. Carpenter. On Good Friday there were services in all three Churches, the night service in the village, at St. John's, was a union service—the pastors of the other village churches and the congregations met as one body and their choirs sang the choruses and special selections from P. A. Schaeffer's "Story of Calvary." The offerings of the day were good and will be devoted to the work of the conversion of the Jews. The offering at night was divided with the other communions which have a like work.

On Easter Day there was a large congregation at the morning service in Christ Church, a large number remaining for the Holy Communion.

At Trinity Church in the afternoon and at St. John's in the evening the Easter cantata, "The Risen King," by Schaeffer, was well rendered and most beautiful. At these last two services the crowds were so great the Churches could not seat them.

The large offerings will go to the Protestant Deaconess Institute in Kaiserwerth, Germany, and the Near East relief.

A Pulpit to the memory of the Rev. John Roberts Matthews, whose life was sacrificed in Saltville, Va., in January, 1919, nursing flu patients, will be placed in St. John's Church, Mathews, as soon as the necessary funds are in hand, and all friends wishing to contribute to this memorial are asked to send their money to Mrs. Giles B. Cooke, President St. John's Guild, Mathews, Va.

Contributions, amounting to \$22, have been received from the following: Mrs. J. B. Donovan, Dubuque, Iowa; Calvary Branch Woman's Auxiliary, Tarboro, N. C.; Mrs. Lucy Nolt, Richmond, Va.; Woman's Auxiliary, Emmanuel Church, Farmville, N. C.; Grace Church, Cobham, Va.

Valley Convocation. The one hundred and fortieth semi-annual meeting of the Valley Convocation will be held in Christ Church, Winchester, Va., April 24 to 26, 1923.

JOHN F. COLEMAN.
Secretary Valley Convocation.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The Lenten Offering.

Up to the present time accurate information relative to the Lenten Offering is available from only three of the

larger Sunday Schools in the Diocese. In these cases great results were achieved.

At St. John's, Roanoke, a goal of \$1,000 had been set and the School went "over the top." "We got more than any of 'em," was the interesting remark made right out in meeting by an enthusiastic seven-year-oldster as he and another representative of his class, during the afternoon Sunday-school Offering Service on Easter Day, reached the chancel with a great big bag of pennies—and may be a few nickels and other things—as heavy as both of them could carry. While, perhaps, a bit informal, this was typical of the spirit of the entire School and there was great jubilation when the total was announced.

At St. Paul's, Lynchburg, the Sunday School there passed its mark, too. This usually happens, though, at St. Paul's. We don't know just what the mark was, but the School went beyond it with a total of \$1,382, with several precincts yet to be heard from. The final figure will go well over \$1,400. Funny thing about St. Paul's: Mr. Minor Davis has been the superintendent there for a number of years—and one of the best that ever happened, too—and several times he and the Rev. G. Otis Mead, of Christ Church, Roanoke, have had friendly contests over their respective Lenten offerings. This year they didn't race with each other—at least they didn't know they were doing it—but all the same, while St. Paul's Sunday School contributed \$1,382, the Sunday School at Christ Church came along neck and neck with \$1,380. The goal of the latter was \$1,400, and this will be passed by a good margin when all the mite-boxes are turned in.

The Christ Church Sunday School is one of the most active in the entire Diocese and has a fine superintendent in Mr. M. A. Smythe. The goal of \$1,400 was determined upon at a meeting of the teachers before Lent began, and of this \$350 was assigned to each of the four departments. The classes were then in turn assigned their portions. The four classes constituting the Primary Department brought in \$365, thus passing their mark by \$15, while the Adult Department, with an apportionment of \$350, subscribed \$431. One class of twelve or fifteen young business women, taught by Miss Nan Barksdale, contributed \$177.

In this School, as in a number of others in the Diocese, each class selected a particular mission field for special study during Lent. At the morning service on the first Sunday in Lent representatives of each class assembled in the Church bearing their respective cards and explained the entire plan to the congregation. On the third Sunday this program was partially repeated and the total contributions up to that time, \$750, were reported. On the fifth Sunday a large card was set up in the Church showing the entire Sunday-school organization. Superintendent Smythe discussed this in detail and called attention to the fact that only one more week remained in which to reach the goal. On Easter Day there was a large floral cross in the chancel and, following a custom of many years past, this was taken after the service to the Jefferson Hospital.

While rejoicing with the superintendents and teachers and pupils of these three Sunday Schools, we, of course, also remember that the splendid results achieved were due in large measure to the untiring interest, activity and assistance of the respective rectors, the Rev. Karl M. Block, at St. John's, Roanoke; the Rev. J. M. Roberson, D. D., of St. Paul's, Lynchburg, and the Rev. G. Otis Mead, of Christ Church, Roanoke.

New Building at Virginia Episcopal School, Lynchburg.

At a recent meeting of the Board of Directors of the V. E. S., it was decided to start a campaign for funds in the very early future for the purpose of erecting a new building, the chief feature of which is to be a dining hall and kitchen with all modern conveniences and equipment. This will relieve, at least to a very great extent, the congestion that now exists in the present buildings, due to the fact that the school has been crowded to its capacity ever since its opening in 1916 and large numbers of applicants have been turned away each year for lack of accommodations.

In the few years since its organization by the Rev. Robert C. Jett, now Bishop of the Diocese, this school has been a remarkable success and in so short a time has made a notable place for itself among preparatory schools in the South, whether Church schools or not. Under its present rector, the Rev. Wm. G. Pendleton, D. D., it continues to fill in a most gratifying way the purpose for which it was planned—the education of the highest type of boys, under the best of Christian influences, at the most moderate possible cost.

The project for the new building will undoubtedly receive the hearty support of the business men of Lynchburg and hosts of other friends of the School both within and outside of this Diocese.

The Rev. Mr. Young Arrives.

The Rev. Herbert H. Young, formerly of Kenbridge in the Diocese of Southern Virginia, who recently accepted a call to the care of the Churches and missions in the Archdeaconry, in the western part of the Diocese, reached his new field on April 5, and he may hereafter be addressed at Graham, Va.

T. A. S.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

To Ask for a Coadjutor.

The most stirring news from the Diocese is the Bishop's notice that "on account of advancing age" he will ask for the election of a coadjutor at the next meeting of the annual convention. This will convene in Christ Church, Reading, Pa., on May 15, 1923, at 4 P. M. Nominations will be made and the first ballot will be taken the same day.

The clergy of the Diocese are so much like one big family that no one covets the honor above his brethren; therefore they are looking elsewhere for some one worthy and fitted for this greatly scattered and diversified Diocese. As to who will be chosen there is absolutely no unanimity among the prophets. Time alone will tell.

Lenten Offering.

A few preliminary reports from the Sunday school Lenten offering indicate that the boys and girls have again smashed the high record of last year. One school alone, St. Stephen's, Wilkes-Barre, made an advance of over five hundred dollars. Last year it was a little over a thousand. The annual presentation service will take place in St. Mark's Church, Mauch Chunk, on Saturday, April 21, 1923, in connection with the presentation of reports and of work done by the Church School Service League of the Diocese. This proved to be a very interesting service last

year. Everybody was astonished at the amount of work the schools were doing in the five fields of service.

Summer School.

The Department of Religious Education of the Bishop and Executive Council has decided to hold the annual Summer School in the interests of the various activities of the Diocese at Bishopthorpe Manor, Bethlehem, Pa., during the week of June 25-30. The buildings and grounds of Bishopthorpe make this an ideal place. Leonard Hall, the Diocesan School for Postulants, being within a block of Bishopthorpe Manor, will open its doors for the men, and here also will the daily celebrations of the Holy Communion take place.

A very attractive curriculum has been prepared, and the right kind of teacher for each course has practically been found. The Ven. Harvey P. Walter, Bethlehem, Pa., R. 3, has been appointed registrar. He will be glad to receive the registration fee of \$2 and assign the rooms, both at Leonard Hall and at Bishopthorpe Manor, in the order in which they are received, as well as give further information.

Vacancies.

St. Michael's, Birdsboro, continues to be vacant. The Rev. William B. Burke, retired, kindly gives the parish a weekly service. This is much appreciated.

Holy Apostle's, St. Clair, has been vacant since the beginning of Lent. The Rev. Mr. Stoeckel, of Slatington, is supplying. With the consent and advice of the Bishop, the parish has called the Rev. John R. McGrory, from the Diocese of Pennsylvania. He will begin his work on April 15th.

St. Paul's Mission, Troy, and St. James' Mission, Canton, have been vacant for several months. The Archdeacon spent Palm Sunday, Holy Week and Easter Day with the missions. Steps are now being taken for filling this vacancy. The men of the missions have promised to keep the churches open until a new missionary comes.

Good Shepherd, Milford, has been filled by the appointment of the Rev. Robert Lambert. He has taken hold of his work with vigor. The Bishop hears most glowing reports of renewed activities and the missionary's acceptability.

St. Martin's-in-the-Field, Nuangola, has had only lay service for a long time. Morning Prayer, a Church school and a community Bible class has been maintained with marked success. The Rev. James T. Carney, of St. Clement's, Wilkes-Barre, gave them their Easter communion and has promised to give them a service each Sunday after Easter.

H. P. W.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Trinity Church, Williamsport.

According to Joseph Wood, sexton of Trinity Church, Williamsport, (the Rev. Chas. Everett McCoy, rector) for over fifty years, the Church has never been so crowded as on Palm Sunday afternoon, when Th. Dubois' sacred cantata, "The Seven Words of Christ," was rendered by Trinity choir. The hour gave opportunity for many music lovers of the city to attend, though half as many people as were able to get inside the Church were turned away. The new organ, built by the Moller Organ Company, at a cost of \$18,500, has been

completed. Mr. George F. Hart, of Williamsport, has presented the Parish with a new harp and chimes, in memory of his wife, Eliza Christella Hart. The harp and chimes have been in use for several weeks, being used with splendid effect in the cantata on Palm Sunday. The harp is located in the great organ. The chimes are installed in a specially constructed antiphonal section in a sound-proof room in the west end of the roof.

A memorial tablet to the memory of Mrs. Hart was unveiled on Easter Day. The formal dedication of the new organ, harp and chimes will take place some time in May. The great organ of Trinity Church is said to be the largest and finest in the Diocese. A sterling silver bread box, dedicated to the Glory of God and in memory of Frances Weinbreak Bernhauser, was blessed by the Rev. Charles Everett McCoy, rector, on Maundy Thursday. It was given by Mrs. Bernhauser's daughter and granddaughter, Mrs. F. W. Batzle and Miss Albertine Batzle.

Work at State College.

The Rev. Paul Micou, Student Secretary of the Department of Religious Education of the National Council, visited State College recently, to confer with the chaplain, the Rev. Edward M. Frear, on problems arising from the work. He was pleased to find the response which the students are making. Mr. Micou gave inspiring addresses at both morning and afternoon services, and conferred with the Brotherhood of St. Andrew in a special session Sunday afternoon. State College is one of the large American colleges, having an enrollment of more than two thousand students. If the projected plans for expansion materialize, it will have a student body of ten thousand, and a faculty of eight hundred professors. The Episcopal Church students and members of the faculty worship in a Church building of which only the basement has been completed. It is an eye sore to the community, and totally unworthy of the great traditions of the Church. Our own Church building and equipment is the poorest of all the religious bodies who are taking keen interest in the welfare of their students at Pennsylvania State College.

A. A. H.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

A Remarkable Record.

An average of \$15 for each member is the remarkable record made by the children of St. Thomas' Sunday School, Newark, for annual children's Lenten offering. The announcement of the total offering of \$825 was made by Dr. Edgar Jones, rector, at the services Easter Sunday night.

William D. Dean, superintendent, the teachers and all the children of the Church School who have worked so hard and earnestly during Lent to raise this large amount are hopeful that it will this year win the Bishop's banner. There are six classes in the Sunday School, with a total of fifty-five members. Last year the banner was won by Immanuel Church, Wilmington, and Newark was second. Reports will probably be in from all the Churches in the Diocese in the course of the next week or so and on the third Sunday after Easter Bishop Cook will announce the winner.

The Easter services were largely attended both morning and evening at St. Thomas' and the music by the vested choir was a special feature of the services with Miss Elizabeth McNeal as organist.

Signal Honor for S. S. Scholar.

Miss Alice McLaughlin on Easter completed thirteen years of perfect attendance as a member of the Sunday School of St. Andrew's Church, Wilmington, the Rev. R. W. Trapnell, rector. Her brother, Conrad McLaughlin, and Chandler McClane completed three years' of perfect attendance. This announcement was made at the ninety-fifth anniversary Easter observance in the afternoon, when the entire school joined with the Church members in an appropriate celebration. An interesting program, chiefly of seasonable music, was given and the work of the past year was reviewed.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

Easter in Jacksonville.

Easter was a busy day at the Church of the Good Shepherd, Jacksonville. Beginning at 6 A. M., there was the first celebration of the Holy Communion, with a large congregation; at 7:30 there was another celebration when the body of the Church was well filled; at the 11 o'clock service the building was packed, the galleries filled, and chairs had to be put in all available places. It is not known how much the Easter offering amounted to, but about (\$32,000) thirty-two thousand dollars was raised to apply on the floating debt. The Rev. C. A. Ashby, rector of the Parish, preached, and the large choir, under the direction of Mr. Nelson Brett, organist and choir master, rendered beautiful Easter selections at the 7:30 and 11 o'clock services.

In the afternoon, there was the Easter celebration of the Sunday School, at which it was announced that the enrollment was now 1,003, a growth of some three hundred so far during this session.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Consecration of Grace Church, Memphis.

The consecration of Grace Church, Memphis, Tenn., the Rev. Charles T. Wright, rector, occurred on Thursday in Easter week, the Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tennessee and President of the National Council, being the consecrator, and Bishops Bratton and Maxon assisting in the service. Bishop Bratton's presence added a singularly felicitous note to the occasion, he being a lifelong friend and seminary classmate of the rector. The Rev. Robert M. W. Black, of Douglaston, Long Island, N. Y., the only living ex-rector of Grace Church Parish, was also present. Vested in the chancel were all the city clergy, together with the Rev. Prentice A. Pugh, of Nashville; the Rev. James R. Sharp, of Tullahoma, and the priest of the Hellenic Orthodox congregation of Memphis.

The Instrument of Donation was read by the rector, and the Sentence of Consecration by the Bishop Coadjutor of the Diocese. In the Communion service Bishop Maxon read the Epistle and Bishop Bratton the Gospel, and the Rev. Mr. Black assisted the bishops in the administration. The sermon was by Bishop Gailor from the text, "Wist ye not that I must be in my Father's house?" prefaced by a short historical resume of the progress of Grace Church as parish and mission under its several rectors and in different locations. The parish was admitted into union with the convention in 1858, and the present church at Vance and Lauder-

dale Streets was opened for service on Easter Day, 1906, during the rectorship of the Rev. Granville Allison, who died a year or two thereafter. During the seventeen years since that time, under the successive rectorships of the Rev. Messrs. R. M. W. Black, John B. Cannon, E. Steirling Gunn, Troy Beatty, D. D. (who was elected Bishop Coadjutor from this parish), and the present rector, the congregation has worked hard and faithfully, gradually reducing the debt upon the property until its final extinction early this year made the consecration possible.

A notable feature of the consecration service was the music under direction of Henry J. Steuterman, organist and choirmaster, most effectively rendered by the large vested choir. The introit was Parker's "The Lord Is My Light," the offertory anthem Spicker's "Fear Ye Not, O Israel," and the music of the office from Gounod and Stainer.

Grace Church is built of white limestone, a beautiful specimen of the best type of Gothic, cruciform in plan, the sanctuary and altar being particularly fine. It was elaborately and tastefully decorated for the occasion in white and green, the flowers being Easter lilies and narcissus.

The bishops and other clergy were entertained at luncheon by the vestry of Grace Church immediately after the service, and short congratulatory talks were made by the three bishops. The next afternoon the ladies of the parish were hostesses at a reception in the parish house, given in honor of the local and visiting clergy and their wives, following a meeting with Grace Church Service League of representatives from all the other Service Leagues of the city, at which Bishop Maxon was the speaker.

WASHINGTON.

Rt. Rev. A. Harding, D. D., Bishop.

Girls' Friendly Society Activities.

The annual admission service of the Epiphany Branch of the Girls' Friendly Society was held on Sunday evening in the church. This branch is the largest in the Diocese. Other Girls' Friendly Society activities during the week were the joint meeting of the branches of the Chapels of the Nativity and Resurrection, and the two dramatic performances given by the candidates class of the Girls' Friendly branch of the Church of the Advent. Part of the proceeds of these entertainments will be used for furnishings for Holiday House for Working Girls, which is situated near Mount Vernon.

A memorial tablet and font, commemorative of Mrs. Julian James, founder and benefactor of the House of Mercy, was dedicated on Wednesday, April 4, by Bishop Harding at the House of Mercy. These memorials were given by the Board of Lady Managers of the Home, and are suitably inscribed. The tablet is placed in the hallway of the building, and its inscription states that the building was erected by Mrs. James in memory of her relatives. The font is placed in the chapel and is equipped with ewer and other accessories.

Mission Services: The laymen, Messrs. E. C. Mercer and H. H. Hadley, who have held several missions in this Diocese, will hold a series of mission services at the Church of the Ascension during the week beginning April 15. These laymen have held similar services in many of the larger cities of the country.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

Easter Services in New York.

S. R. O. signs were everywhere displayed in the Churches of New York on Easter, 1923. In not a few Churches there was not even standing room.

St. Bartholomew's raised the \$155,000 needed to pay off the debt on the Park Avenue structure. Men whose hard work made such outcome possible included James B. Taylor, Arthur Curtiss Loomis, Judge E. R. Finch and J. Frederick Talcott.

In Trinity, Dr. Stetson said Christians have no hazy conceptions about the future. They believe in the individual life, wherein they will know Christ and know each other. In the procession was the Most Rev. Panteleimon, Archbishop of Neapolis in Palestine.

Lord Robert Cecil worshipped at the Cathedral, and remained to the Holy Communion. Amplifiers are now installed throughout the choir and crossing, and all may now hear perfectly, not merely the sermon, but the service.

It was a most impressive moment in Trinity when the Eastern Church Archbishop made an address in Greek, translated slowly but plainly, and gave the benediction at the close of the service.

At St. Thomas' 3,000 persons got into the Church, and 1,000 could not do so. Following the sermon, the Rev. Dr. Stires held an impromptu reception. It is his last service until fall. He and Mrs. Stires sailed for Europe last Saturday.

An early Easter morning service planned first for Central Park, but refused there, was then planned for the plaza of Columbia University. The cold being intense, it was finally held in St. Paul's Chapel. The preacher was the Rev. Dr. Cadman, of Brooklyn.

Splendid Work of the City Mission Society.

The annual report of the City Mission Society shows an expenditure last year of an even \$200,000, believed to be the largest city mission work of its kind in the world. The sum spent was considerably more than current income, and \$32,000 had to be made up from legacies of the previous year. At religious services in all places where conducted the aggregate attendance was 236,000. There were two hundred and forty-eight confirmations, and the burials reached 5,666. A marked feature was the Goodwill Industry, which takes old things, makes them into new, and disposes of them. A fine part of the plan was the giving of 4,040 days' work to poor people. Sales of made-over articles reached almost \$7,000. The year 1922 was the largest in the Society's history. The Superintendent says:

"Never has the need for just what we are doing been greater. The value of our Chaplaincy work in the institutions is being increasingly recognized by officials and others, and the expressions of gratitude from those helped are a tremendous encouragement. More and more Churches in the community are cooperating with us by following up the people who have left the institutions, and winning them to regular Church attendance or helping them in other ways."

C.

(Continued on Page 22.)

Family Department

APRIL

1. Easter Day.
8. First Sunday after Easter.
15. Second Sunday after Easter.
22. Third Sunday after Easter.
25. Wednesday. S. Mark.
29. Fourth Sunday after Easter.
30. Monday.

Collect for Second Sunday After Easter.

Almighty God, Who hast given Thine only Son to be unto us both a sacrifice for sin and also an example of godly life, give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. Amen.

"He Knoweth the Way that I Take." Gene Scott Wright.

Into the depths He goes with me;
There He has been before.
He knows the soundings of my sea,
He hears its breakers roar.
He leads me through the surging tide,
And lifts me to a rock;
My soul may there in peace abide,
Above the billows' shock.

But I must let Him take my hand,
And follow where He goes;
Nor need I seek to understand,—
This must suffice—**He knows.**
He knows my way, or dark, or bright,
On land or troubled sea:
I hear His whisper in the night,
"Fear not, but trust in Me."

I hold them fast, those words of cheer.
What comfort through them flows!
Now storms may gather, near, more near,
It matters not, **He knows.**

For the Southern Churchman.

Studies in the Life of Christ.

The Raising of Lazarus, II Rev. Louis Tucker.

The Jerusalem situation contained forces favorable to our Lord. He was not a friendless fakir, of no weight except for the crowds He could gather. His was—politically—a name to conjure with. The Scribes and Pharisees might not believe Him Messiah and Divine, but none could fail to know He was Prince of the Blood Royal. Therefore a strong minority of the Sanhedrin supported Him. They might, and probably did, disbelieve His teaching; but royal He was and royal they held Him, and they would not see Him wronged.

This faction was headed by Nicodemus Secretary of the Sanhedrin and Minister of Education. The Sons of Annas controlled the money-changing and the sale of beasts in the Temple. It was a great financial prize of the nation and age and men banded together and fought bitterly for it, just as they do now for the control of the reserves of the Insurance Companies with their allied trust-companies and banks. The defeated faction in such a fight is not obscure; but holds minor office. It is not feeble, or it could never have entered a contest. It is not friendly to those who win. It is therefore delighted when the prize is made valueless, the profits destroyed. Our Lord cleansed the Temple. He thereby caused financial loss to the Sons of Annas. By that He gained the enmity of all their

friends and the friendship of all their enemies. The wilder grew the fury of the family of Annas the more the enemies of that family would manipulate events, now and then, to save our Lord a little longer. He could have played one faction against the other and lived undisturbed. Charges against Him were not pressed home. The matter might have dragged on for years with the rulers irresolute in the Capital and Our Lord preaching and teaching in the provinces.

When Jesus at last came to Bethany He found that Lazarus had lain in the grave four days already. And many of the Jews came to Martha and Mary to comfort them concerning their brother.

It is not likely that the sisters sent to Christ until the illness grew very dangerous. Probably Lazarus died the night the messenger returned and was buried the day after. Jesus stayed two days in Perea. He stayed over night somewhere on the road, and arrived on the fifth day after the messenger reached him.

The raising of the widow's son and of Jairus' daughter occurred in the provinces; but the raising of Lazarus was in the suburbs of the capital, in the midst of students of the Law, teachers and leaders of Israel. For burial customs Eldersheim is authority. His long treatise makes comment here superfluous. A somewhat untrustworthy tradition runs that Lazarus was a scribe, and related to the families of the city. Many from Jerusalem came out. Visits of condolence, like our letters of condolence, were regarded as a duty.

Our Lord approached Bethany slowly, sending a messenger in advance. He seems always to have preferred a moderate pace, just as He preferred life in the suburbs and preferred to avoid a crowd. The messenger reported to Martha. Martha had learned her lesson. Our Lord rebuked her once, justly but very gently, for lack of faith. We take it that Martha was able to learn. She would never lack faith again. She met Him and said:

"Lord, if thou hadst been here my brother had not died."

"Thy brother shall rise again."

"I know that he shall rise again at the Resurrection in the last day."

This is a hint, not narrow, Martha knew of the daughter of Jairus and of the widow's son at Nain. No person of her character could have failed to learn from the Apostles the practical details. She had the promise that the sickness was not unto death—a promise which would be broken unless Lazarus was raised. She went on:

"I know that even now whatsoever thou wilt ask of God, God will give it thee." This is not speaking at random. She is asking Christ to raise Lazarus before the last day. She asks it as directly as she dares. If any doubt, reflect what a person of a practical disposition, amply familiar with two parallel cases, having had four days to think it over and holding what might be construed as a promise—what a person quite practical enough to grasp the fact, that if our Lord refused the request, Lazarus would be no more dead than before—what such a person would surely do.

Jesus said: "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?"

"Yea, Lord, I believe that thou art the Messiah, the Son of God, which shall

come into the world."

This is not all they said. It is improbable that all the characters of the New Testament spoke with concise and accurate brevity; that they spoke without circumlocution, without hesitation, without stammering, without repetition or explanation or prolixity. Evidently the gist is given.

Martha adds a definition. To contemporary Judaism the Messiah meant a human political character. Martha not only believes Jesus Messiah, but also Son of God. She attributes to Him a character both religious and divine. We undertake it. She faces squarely the alternative that he is God or a liar, and holds that He is God.

Then when Mary was come where Jesus was she fell down at his feet and said, "Lord, if thou hadst been here my brother had not died." It is pathetic that on meeting Jesus they both said the same thing. Evidently, they had talked it over.

When Jesus, therefore, saw her weeping and the Jews also weeping which came with her, he groaned in spirit and was troubled and said:

"Where have ye laid him?"

"Lord, come and see."

Jesus wept.

Many wonder why. He knew that in a few minutes matters would be joyful. Various transcendental reasons have been given which we discard. May it not have been done out of sheer sympathy—sorrow because they were sorry?

Then said the Jews, "Behold how he loved him. Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

Jesus therefore, groaning in Himself, came to the grave. It was a cave, and a stone lay upon it.

Our Lord groaned, it seems to us, because he was about to take the final step which should alienate God's chosen people. There was an event in the life of Julius Caesar which we call "Crossing the Rubicon," a mild and undecisive moment compared to this. By raising Lazarus Our Lord forced upon the Sanhedrim the alternatives of killing Him or proclaiming Him King; for if they did neither the good people would proclaim Him and depose the Sanhedrim.

Jesus said, "Take away the stone." Martha said, "Lord, by this time the body decayeth; for he hath been dead four days." Jesus said unto her, "Said I not unto thee that if thou wouldest believe thou shouldst see the glory of God?"

Our Lord's recorded conversation with Martha included no such statement, though his answer to the messenger did. We do not hold that Martha's faith failed. The raising is made contingent on her belief; but she shrank in horror from what may seem a necessary physical detail. She seems to have wished Jesus to say the word of power before the removal of the stone. Unless we utterly misread, Martha now equals Mary in faith.

The narrative does not say that decomposition had set in, but that Martha feared it had. The death of Lazarus occurred after the feast of the dedication and before Passover, therefore in winter. Rock tombs are cool and dry. Mary later, had by her in the house an alabastron of very costly spikenard. We infer that the body of Lazarus had not been embalmed. The sisters found a ray of hope in our Lord's message that this sickness was not unto death. They knew the story of Jairus' daughter and of the widow's son. They put off the embalming of Lazarus' body from hope, stronger in Mary than in Martha. That alabastron of spikenard for embalming dead bodies was used later; and, oh, how pitifully it was used!

The Resurrection Day.

In the light of early morning, on the Resurrection Day,
Came two Marys bearing spices, Love had cast their fear away.
In the tomb an Angel sitting, bid them seek there not in vain,
For the One they loved most dearly, whom the grave could not restrain.
Now the light of Easter morning o'er the earth its beams hath cast,
Now we have no cause for sorrow, for the night of death is past.
Now immortal hope is streaming from the place where Jesus lay,
Now we pass to life eternal, on the Resurrection Day.—W. L. Davis.

For the Southern Churchman.

The Nursery and the Garden.

Rev. E. H. J. Andrews.

My beloved one had been taken. I was disconsolate and inconsolable. Surely, there could be no God. If there were, He must be far away—inaccessible or deaf to prayer.

Thus in rebellion, I had written my friend, in response to his letter of sympathy, and he had answered, "Come to us."

Numb with grief, groping blindly for light, I went.

It was, indeed a place of refuge. A comfortable mansion, set in beautiful grounds,—green lawns, undulating in the sunlight,—curving walks,—a meandering brook, coming into view here and there, broadening in the hollow into a shimmering lake,—in the farther distance, wonderful stretches of woodland, and, nearer, charming masses of rare shrubs,—foliage and flowering plants, in beds and border, splashed color about the landscape with bewildering prodigality.

It was a place well calculated to soothe one's sorrow. It was, indeed, good to be there, and I wished for nothing better than that I might remain in so peaceful a place.

We sat on a stone bench, silent for a while under the spell of it all, and then I plied my friend with questions.

He told me, in reply, that the beautiful things I saw about me had been raised in a nursery. And he took me to see the nursery. It was situated on the outskirts of the estate. Rows of saplings, groups of shrubs, all alike, beds of flowers, all alike—acres of samenesses, which reacted unpleasantly upon me, so that I had no wish to linger there, but longed to return to the restfulness of the garden.

All the trees, and shrubs, and plants, and flowers I had seen in the grounds and garden, had, he told me, been transplanted, at one time and another, from those nurseries. "As I have needed this or that," he said, "the gardener and I have come here and made our selection and those chosen have been removed from this, their temporary, to that, their permanent home."

His face was significantly aglow, as he turned to me, and there was infinite sympathy in the touch of his hand upon my arm.

The light to lighten my darkness.

The eyes of my understanding were opened. No longer disconsolate or rebellious, I saw, in vision, God's beautiful home, and my beloved one, not dead, but transplanted from the nursery of the world—radiantly happy in the Paradise of the Blest.

The Parables of Safford the Sage.

The Parable of Leadership.

I and Keturah, we went unto the Orchestra. And I counted the Musicians that were upon the Platform. And there were Sixteen First Violinists, and

Sixteen who played the Second Violin, and others who played upon Violas, and Violincellos and Double Bass Viols. And besides these were Flutes and Oboes and Instruments of Brass, and many more. And the whole number of them was Ninety and Six. And in the back row was a man who was Boss of an Whole Show, such as it was. For he had Three Kettle Drums, and a Snare Drum, and a Big Bass Drum, and a Pair of Cymbals, and a Contraption with Bells and Triangles and Metal Bars and other Instruments of Percussion.

Now, in my boyhood I knew no such man, for the shows which I attended were in a Little Town, and I lived on Main Street, hard by the Town Pump, where my Father had his Office. For he was a Physician, and a Good Man. But when John Clink's band went down Main Street, there was I, following along after the man who played the Bass Drum. For I verily thought within myself that the man who made so much Noise must be of Great Consequence. And if there had been in John Clink's Band a drummer such as he who is in the Orchestra, then verily I had thought him a Very Great Man.

But I considered as I sat with Keturah that the man with the Traps is not the leader of the Orchestra, nor yet the man who tortures the Tuba, nor the man who worketh his arm like a Pump Handle on the Slide Trombone, Yea, the man who leadeth the Orchestra maketh no noise at all. He standeth upon a Small Box, the half of a Cubit in height, and he holdeth in his right hand a small stick, and he waveth his arms, and the Musicians play when he pointeth his finger at them, and keep silent when he showeth them where, and they peep not save as he directeth. And yet unto the unlightened, it would seem that he Cutteth Very Little Ice.

Now I thought of this, and how men mistake concerning it. For they think that the way to leadership is the Making of a Great Noise. But the Drummer Leadeth not the Band, neither doth any man who playeth the instruments that make Noise.

For I am very sure that there are some men who, if they understood this Mystery, would modify their method.—Exchange.

For the Southern Churchman.

Energy.

Rev. Alan Pressley Wilson.

I visited a farm, not long ago, on which had occurred a most peculiar and unfortunate accident. It was early in the morning of the first of the spring plowing and a field that had lain idle for some time was to be prepared for seeding. Merrily the plowman hummed a tune as the rich, black loam rolled back from the point of the plow when, without warning, a most terrific explosion splintered the plow and killed the workman.

As a result of an investigation the conclusion was reached that thieves had buried stolen dynamite in that particular spot and that the point of the plow had struck the explosive and set it off. Gruesome as this recital may be it carries a lesson of stored-up energy. A valued friend in the arts and sciences, dynamite, when harnessed properly, accomplishes wonders for man; when not so treated one is never sure he is safe so long as dynamite is near.

We have within us as powerful a force and as truly valuable (and yet dangerous) an element as that known in the material world as dynamite. We call it energy and it is as fully capable, and as much to be feared, as its material counterpart.

If our energy is always given a legi-

itimate outlet, and is guided and directed properly, we become valued citizens and honored servants of God. If no legitimate outlet be furnished this inherent force this capacity for performing work—an illegitimate exit will make of us undesirable citizens and men and women who dishonor their Creator.

But, having decided upon a legitimate use of this powerful force which our Heavenly Father has given us we should endeavor to utilize it in such a way that the most good will be accomplished and that it will not be wasted or dissipated. For instance, when one is tired he is rested and his energy conserved if he sits down to work that may as readily and properly be done in this posture. Tired of sitting, another set of muscles may be exercised without any waste.

It is evident that a merciful Providence created us in such a fashion as to prevent our wasting our energy and vitality. He has decreed that we rest one day in seven; in like manner we can work best when we sleep one-third of the twenty-four hours and devote an equal amount of time to play and recreation after our work and labor. But, if we do not obey the injunction thus to recuperate a tired body we must pay the penalty of lost vitality.

Experience shows that ten hours is the limit to the time one may work without destroying completely our reserve of energy and it is believed that one can do more efficient work in eight hours than in ten. Even though we may work the extra two hours the class of work done is not equal to the standard and we are wasting vitality and material and are producing nothing of value.

But suppose we refuse to listen to reason and continue to "burn the midnight oil"? What happens if we "burn the candle at both ends"? Exactly what takes place in the material life: we shorten our usefulness! We find that in the years during which we gave little or no thought to our vitality Nature was taking toll from us. We weakened our constitution and the doctor's verdict was, "All run down!" In other words, we used not only our supply but our reserve and we entrenched upon that which should have been saved for the future.

Nature is most exacting, although she is most enduring. Patient and amiable; putting up with excesses that stir her to the deepest; she is long-suffering like her God. But there comes a time when justice and equity must step in and punish where Nature has been lenient.

We are living in perilous times—times that tempt us to forge ahead and overdo our strength. In the days of reconstruction that are just before us there are many calls upon our time and energy and these calls will become louder and more numerous as we enter fully into the work of rebuilding our spiritual and temporal structure. There is much to do, and so few to do it, that one throws himself into the breach and does more than his energy should shoulder.

Let us act our part, but let us be reasonable. Let us close our ears to the siren voices all around us. Let us listen to reason, whose voice may not be so musical, but which leads men and women into paths of rectitude.

Properly harnessed, energy is a valuable helpmeet to man; misused or abused we may find to our sorrow that we have disregarded God's natural law.

How did the Lord keep Easter? With His own!

Back to meet Mary where she grieved alone,

With face and mien all tenderly the same

Into the very sepulchre He came.

For the Young Folks

The Creed in Verse.

C. deB. L. Bright.

I believe in God the Father, Maker of
the earth and sky,
And His only Son, Christ Jesus. Who
came down from heaven to die;
Sanctified by Holy Spirit was His birth of
Maiden pure.
Suffering under Pontius Pilate, cruel death
He did endure.
Then, unto the Souls in prison, brought
He pardon, hope and peace.
Conquering sin, of hell the Victor, through
a power which cannot cease.
O'er earth's darkness, that first Easter
broke with joy, as angels said,
He is risen, and lives immortal, seek Him
not among the dead.
Then He tarried for a season and ascend-
ed to the sky
Where He dwells in Triune glory, and
shall reign eternally,
Sudden, at this world's last dawning, He,
the Judge shall come again,
Not as babe once born of woman, but to
try the sons of men.
I believe the Holy Spirit, as a guide and
stay is given,
That His Church, now feebly striving, may
triumphant be in heaven.
Where, in sweet communion holy, those
once parted, too, shall reign.
With their Lord, in bliss forever, all for-
gotten earthly pain.
Where, from weight of sin forgiven,
weary bodies too shall rise
And in glorious resurrection, join the
soul beyond the skies.
By the grace of God the Father,
In the love of Christ the Son,
Through the life He died to give them
All His servants shall be won.

Bonnie.

Lois and Margie were traveling alone
by train to their Cousin Henry's farm,
and, since it was their first real visit
to the country, they were full of curi-
osity. Lois' doll, Rosabel, and Mar-
gie's doll, Amy, sat bolt upright in the
seat and stared ahead with round blue
eyes.

"I do hope," said Lois, "that there'll
be a country doll for these two children
to play with."

"Oh, I feel sure Bonnie will have at
least one doll," little Margie replied.

The two girls felt impatient to see
Bonnie herself. They did not know
much about her, not even her last name
or whether she lived at the farm or near
by. In fact, they had never heard of
her until Cousin Sara wrote, "Tell Lois
and Margie they'll find Bonnie a pleas-
ant playmate." After that the two sis-
ters had made many plans about Bon-
nie.

They reached the farm at dusk and
were too tired to do anything except eat
supper and tumble in bed; but the next
morning they were up with the birds.

"Shall we see Bonnie today?" was
the first question they asked.

"Oh, yes, indeed," Cousin Sara re-
plied. "If you don't see her somewhere
around, just call her name over and
over, and she'll come. I wrote you all
about Bonnie, didn't I?" But the chil-
dren did not hear that last sentence;
they had hurried off to look for Bonnie.

Halfway down the lane Lois said sud-
denly, "I'll tell you what let's do. Let's
get a tea party ready out in the orchard
and then find Bonnie and invite her to
it."

"Lovely," said Margie. "Our tea
set's pretty small, but if Bonnie comes

one of the dolls can wait."

Maria, the cook, gave them some milk
and crackers, and they soon had the
table spread beside a hedge in the or-
chard.

When everything was ready Lois said,
"Now let's find Bonnie."

"Let's sit right here and call her,"
Margie proposed. "Birds or bees might
eat up our party if we went away. You
know, Cousin Sara said she'd hear us
if we called."

"Listen! I thought I hear a twig
crack then," Lois said.

Margie had heard the same thing.
"Bonnie," she called.

Over and over again they called the
queer little name. Then they heard the
crackling again, louder than before.

"Ah, here she comes!" cried Lois.

Sure enough, footsteps were drawing
near through the tall grass on the other
side of the hedge.

"I wonder what she'll look like," Mar-
gie whispered.

"I think she'll be slim and dark,"
Lois replied in a low voice.

"How funny!" Margie whispered
back. "I'm almost sure she'll have a
chubby face and golden curls."

Before they could say anything else
something pushed through the hedge
just above Margie's shoulder. The
two girls, looking up quickly, gave a
squeal of fright. For it was not the
face of a little girl they saw, but the
face of a little red cow. To the city
children she looked as big as an ele-
phant.

"Oo-oo!" shrieked Margie. "What
shall we do?"

"Cousin Sara! Cousin Sara!" cried
Lois.

The creature gazed at them with
great solemn eyes, but did not move.

"Go away!" the little sisters cried
together. "Shoo! Go away!"

All at once there was more rustling
somewhere near, and a second later a
little girl pushed through the hedge a
few feet farther down. She was a
slender little girl with dark eyes and
tumbled yellow curls, and she panted as
if she had been running.

"What in the world is the matter!"
she asked breathlessly.

Lois pointed to the cow, and Margie
said, "We are very much afraid of it,
you know." The new comer looked at
them as if she could not believe her
ears. Then she walked up to the ani-
mal and threw one arm around its
neck.

"Why, this cow wouldn't hurt you,"
she said. "She isn't much more than
a calf anyway—a pet heifer."

Lois and Margie felt ashamed.

"And you called her," she went on.
"You kept on calling her, and of course
she came."

Lois and Margie gasped. "Kept on
calling her?" they repeated.

The little girl nodded. "Yes, I
heard you."

"Why, Bonnie," Lois said, "we were
calling you, not the cow."

The little girl gazed at them and then
to their astonishment began to shake
with laughter. She laughed so hard
that she had to hang on to the cow's
neck to keep from falling. At last she
gasped out, "But—but Bonnie isn't my
name!"

"Then whose name is it?" asked
Margie.

"It's the name of the cow," the little
girl replied.

Well, after that there were three lit-
tle girls laughing instead of one. They
laughed so hard and so long that tears

rolled down their cheeks. The two
dolls stared, and the red cow looked on
solemnly.

"Who are you, anyway?" Lois asked
at last as she wiped her eyes.

"I am Elsie Miller," the newcomer
said, "from the next farm. Ever since
we moved there a month ago I've been
making friends with Bonnie."

"Well, please make friends with us
now," Margie said shyly. "We've been
watching for you ever since we came
down to visit our Cousin Henry."

Lois made a place for Elsie at the
table. "Rosabel and Amy," she said,
"this is Miss Elsie Miller."

"And that," Margie added, "is Miss
Bonnie Cow, who would not hurt you
for the world."

The two dolls looked pleasant, and
Bonnie, the cow, giving her head a bob
that looked exactly like a polite little
bow, walked off into the green pasture
to have a tea party of her own.

For the Southern Churchman

The Legend of the Little Jesus and the Sparrow.

Eugenie du Maurier.

It was spring time in Nazareth. The
fields were yellow-green with the bright-
ness that comes only at that time. The
birds as they built their nests sang joy-
ously, and the children roamed the
fields and played with all the zest of
childhood. Afar on the hillside were
the sheep and the shepherds. The
shepherds were very watchful for there
were many little lambs that must often
be carried. How the children loved
to go to the hills and watch the lambs,
and how they wondered at the shep-
herd's care! He was tender as a moth-
er, watchful and careful as a father.

One day, when the Jewish children
were playing in the meadow the little
Child Jesus was with them. They had
been watching the sparrows near the
bank of a brook where the earth was
soft. The little Jesus took some mud
and began to model a sparrow. At
once all the other children took some of
the earth and made mud sparrows and
put them in the sunshine to dry. After
a while they went to take them and as
each one took his own, the little Jesus
said: "We'll let the birds fly out."

So holding their sparrows high each
one called to his bird to fly. Of course
the birds being just earth could not fly
at all.

When all the other children had
failed and the only bird left was the
one that Jesus had made, he leaned
close to it and whispered, "Fly! 'Tis
Jesus bids you. Fly." And away up over
the heads of the children, far above the
golden green of the valley, high above
the hills where the shepherds watched,
away up towards the blue sky and out
of sight flew the bird that the little
Lord Jesus made.

Elizabeth's Candles.

It was an early spring morning of
many, many years ago before there were
automobiles and telephones and all
such things. The Daytons were pack-
ing up ready to join a party of emi-
grants to go over the long long trail
to far off Oregon. They were taking
two wagons and two yoke of oxen to
pull them, two cows, a coop of chickens
and one horse. In one of the wagons
they had bedding and a small stove set
up so they could cook and eat in that
wagon except when the weather was
very nice, when they expected to build a
fire on the ground and cook over it.
They had a couple of tents rolled up at
the sides of the two wagons. It was
such a long way to go—over two thou-
sand miles to their destination and they
thought it would take at least four
months to make the trip.

Now Mrs. Dayton, Elizabeth' mother, had told her she could have a box for all her own and put in it just what she would like best to take with her; so Elizabeth was looking over her treasures. There were her slate and slate pencils; she must take them, and her dolly—she couldn't leave her behind; then Dolly must have her clothes, so Elizabeth put them in too, then she had some ears of popcorn. She wondered if pop-corn would grow out in Oregon. She would take an ear or two along and try it. And that made her think of beans; Elizabeth liked beans almost as well as pop-corn, so she put in a small package of beans to plant in her little Oregon garden; then there were several kinds of flower seeds she was sure she wanted, so she put them in too. There were marigolds and touch-me-nots and morning-glories, and four o'clocks and pinks. Then there was a roll of pretty, bright colored pieces of cloth which she was going to piece up into quilts by and bye. There was Dolly Varden, and French Merino and Delaine and pieces of flannel.

"I'm going to take my pop gun along," said Elizabeth's brother Jimmie, who had a small box, too, "and my school readers, and my sled runners, and my dead-fall trap; 'I bet I can catch lots of things on the way out to Oregon. I'm going to take some pumpkin seeds, too. And my Yankee Juniper."

Just then Elizabeth came across her dozen of candles. When her mother made candles in the candle molds, Elizabeth used to help her, and her mother used to give Elizabeth a candle or two, and Elizabeth was saving them up to sell, but now she decided to take them along, so she packed them away in the bottom of her box.

When the Daytons had all their goods packed ready, they drove to the place that the emigrant train was to start from. There were other people coming there with their wagons and horses and oxen and Elizabeth and Jimmie soon got acquainted with other little boys and girls. There were over a hundred people gathered at the place and they waited until the new grass was long enough so they would have pasture for their animals before they started. Then one bright sunny morning they were off. Oh how Jimmie and Elizabeth enjoyed the first part of that trip with the bright green grass and the prairie flowers all about and the birds singing. The train always stopped on Sunday to rest and sometimes over Monday, too, so the women could do their washing which they spread out on the grass to dry.

When they had been out on the trail a month or two, one day they met an old trapper. "Look out for the Indians!" he said, so they set double guards at night and watched their cattle closely all the time. And in a few mornings more the Indians came—six big fellows who walked right up into their camp before they had started out. When they camped at night they usually placed the wagons in a circle about the campfire. These Indians began begging for something to eat. The emigrants gave them hominy and cornbread which they seemed to like very well. In a little while some more Indians came up and the emigrants did not know what to do.

"Give them some present," said the Captain of the train, "some bright colored beads or trinkets and then we'll try to get rid of them and get out of here as quickly as possible."

One of the Indians came up to where Mrs. Dayton was working with the can-

dles they had used the night before. He picked up a candle and took a bite of it; then made a wry face.

"Ugh! bad! bad!" he said.

Another Indian picked up the candle, rubbed it and looked it over carefully. Then he said something in the Indian language to the Indian who had bitten it. Then they both held out their hands and made signs as though they wanted the candle. Mrs. Dayton gave it to them. There were more candles in a box near by. The Indians signed that they wanted them, too.

"Better give them the candles," advised the Captain who had come up beside Mrs. Dayton. Mrs. Dayton handed the candles over to the Indians and they went off.

Elizabeth had been watching the Indians from the wagon where she was peeping out—she was afraid to come out where they could see her for she had heard that Indians often carried little girls off.

When it began to get dark that night, Mrs. Dayton said, "Well, I don't know, I am sure what we are going to do for candles. I don't like to ask any of the other folks to let me have some for I don't suppose anybody has more than they will need for themselves." Then how quickly Elizabeth delved into her box after those candles she had packed away. And how surprised her mother was to get them for Elizabeth had not old her before that she had them in her box.

The emigrant train did not see those six Indians again, but they saw many, many more Indians before they reached Oregon.—Selected.

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Daffy-Down-Dilly.

Daffy-down-dilly came up in the cold,
Through the brown mold,
Although the March breeze blew keen in
her face,
Although the white snow lay on many a
place,

Daffy-down-dilly had heard underground
The sweet rushing sound
Of the streams as they burst off their
white winter chains,
Of the whistling spring winds and the
pattering rains.

"Now, then," thought Daffy deep down
In her heart,
"It's time I should start!"
So she pushed her soft leaves through the
hard-frozen ground
Quite up to the surface, and then she
looked round.

There was snow all about her; gray
clouds overhead;
The trees all looked dead.
Then, how do you think Daffy-down-dil-
ly felt
When the sun would not shine and the
ice would not melt?

"Cold weather," thought Daff, still work-
ing away;
"The earth's hard today!
There's but a half-inch of my leaves to be
seen,
And two-thirds of that is more yellow
than green.

"I can't do much yet, but I'll do what I
can;
It's well I began;
For, unless I can manage to lift up my
head,
The people will think that the spring
herself dead."
So, little by little she brought her leaves
out,
All clustered about;
And then her bright flowers began to un-
fold,
Till Daffy stood robed in her spring green
and gold.

Oh, Daffy-down-dilly, so brave and so
true!
I wish all were like you,
So ready for duty in all sorts of weather,

And hoding forth courage and beauty
together.—Presbyterian Banner.

When we kneel in prayer this should
be the spirit of our approach to God,
a spirit of confidence, of unreserved
speech, which tells Him everything, and
a spirit of childlike faith and assur-
ance which rests on His promises and
expects their fulfillment in answer to
prayer.—Griffith-Thomas.



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NOTICE.

Diocese of West Virginia, Charles Town, March 13th, 1923. In accordance with a resolution of the 46th Annual Council, meeting in Christ Church, Bluefield, January 24-27, 1923, and acting under the provisions of Article VI and Article VII of the Constitution, the Bishop and the Standing Committee of Diocese of West Virginia, unite in calling a special Council for the purpose of electing a Bishop Coadjutor for the Diocese, and to transact such other business as may be brought before them.

Said Special Council is called to meet in Christ Church, Fairmont, W. Va., on Thursday, May 31st, 1923, at 10 A. M.

WM. L. GRAVATT,
Bishop of the Diocese.

DUDLEY BOOGHER,

President of the Standing Committee.

WANTED, 50 HYMNALS OF THE OLD edition used in the Episcopal Church. Address St. Thomas Parish, Hancock, Maryland.

BOARDING, WASHINGTON.

ONE OR MORE LADIES CAN FIND transient accommodations at the Magnolia, Miss Bouldin, 1321 M Street, N. W., Washington, D. C.

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Refer. Rev. F. H. Richey.

FOR RENT—NEW YORK.

TO LET, A RECTOR WILL LET HIS furnished apartment, 8 rooms, large and cool, months of July and August, near Columbia University and the Cathedral. References exchanged. Address Rector, 1925 7th Avenue, New York City.

Cathedral Studio—English Church embroideries and materials, surplices, altar hangings, altar linens—stoles with crosses, \$7.50, plain \$5.50; gift stoles, \$12.50 up; burse and veil, \$15, \$20 up; vestments imported free of duty. Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Clev. 52.

SITUATION WANTED.

REFINED, MIDDLE-AGED CHURCH woman desires position as companion, housekeeper, house-mother for school, or children who have lost their mother. Address Box 162, Culpeper, Va.

WANTED—BY LADY, POSITION AS ORGANIST, and teacher of music in Church school or institution. Vocal and piano. Experienced. Address "H," care of Southern Churchman.

HELP WANTED.

WANTED — EXPERIENCED WHITE nurse for child between two and three years. Address "E. H.," care of Southern Churchman.

Obituaries

Worthington: Died, at Baltimore, Maryland, on March 20, 1923, HOBART WORTHINGTON, son of the late Rev. George Fitzhugh and Elizabeth Harwood Worthington.

JUDGE FIELDING LEWIS TAYLOR.

JUDGE FIELDING LEWIS TAYLOR fell asleep in Jesus at an advanced age in his home "Bell Farm," Gloucester County, Virginia, March 24, 1923. From his early manhood he was a communicant of Abingdon Church, and served for years as vestryman, lay reader, Senior Warden and Register.

Funeral in Abingdon Church, March 26. He was laid to rest by the side of his wife. He leaves one child, Mrs. Gennard Greaves, of Norfolk, Va., and one brother, William Taylor, of Gloucester, Va.

RESOLUTIONS.

Whereas, it has pleased Almighty God to take from our midst Hamilton McClellan, who for many years was a devoted member of St. Paul's Congregation, a member of its vestry and an ardent worker in the Brotherhood of St. Andrew:

Therefore be it resolved:

First: That we sorrow, not without hope, at the loss of one whose quiet earnestness and consecration to duty, as a Churchman and as a citizen, endeared him to the whole community.

Second: That we thank God for the inspiration of his noble but modest presence among us, for the pattern which his life sets before us of unselfish service, of loving constancy, of quiet counsel and of unswerving faith.

Third: That we extend our sympathy to his widow, mother and sisters and that a copy of these resolutions be placed upon the records of the church, a copy be sent to his widow and mother and that it be published in the Southern Churchman and the Suffolk News.

Signed

ARTHUR L. KENYON,

W. G. ELAM,

A. B. MINER,

Committee of the Vestry.

St. Paul's Church, Suffolk, Virginia

March 27th 1923.

REV. E. E. OSGOOD.

An Appreciation.

On March 10th Emmanuel Church and the entire community around met a staggering blow in the death of our beloved Rector, the Reverent Ernest Earle Osgood, we the Junior Auxiliary of Emmanuel Church, desire to say that we feel bereft without his wise counsel, his ever-ready interest in our work, his abiding love and the inspiration of his Christlike example to always lead us upwards.

Sheep without a shepherd we truly are, and it is hard to see the future without Mr. Osgood to guide us. But we know that if he could speak to us, his word would be "Go labor on," and we feel that to fail now in our work, we would be untrue to all he taught us, so, rather let us labor together harder than in the past, feeling in our hearts that he is counting on us to "carry on" for him, and that his prayers are with us, as never before, since he has seen "the King in His beauty," and realizes, as we on earth never can, how vital it is to bring the nations to our Lord, and how glorious is the reward. In submission to God's will, and with heads bowed in sorrow at our great loss, we desire to extend our deepest sympathy to his dear wife and children, and pray.

"O God, to us may grace be given
To follow in his train."

THE JUNIOR AUXILIARY.

MRS. BETTIE WASHINGTON WILSON.

We, the members of the Woman's Auxiliary of St. Peter's Church, Oak Grove, Va., desire to place on record our deep veneration for the noble life and character of MRS. BETTIE WASHINGTON WILSON, our high appreciation of her untiring efforts for the good of this society and our deep sense of bereavement in her death.

In her long life full of activities she touched many lives for good. In her home, where flourished a beautiful and generous hospitality, she was resplendent with every domestic virtue and every Christian grace. Her more than four-score years had their share of what the Psalmist calls labor and sorrow, but her faith in God's love, her realization of the nearness and sympathy of Christ, her gentle patience under affliction and her quiet courage were equal to all the vicissitudes of life. As she lived, so she died, with the calm assurance of one who had tested the truth of St. John's words, "This is the victory that overcometh the world, even our faith."

From a devoted circle here she has joined a devoted circle in the blessed Beyond.

CHURCH NEWS.

(Continued from page 18.)

EASTON.

Rt. Rev. Geo. W. Davenport, D. D., Bishop.

Notes of Interest.

The Cathedral Foundation has added two canons to the staff of its clergy, the Rev. J. F. Virgin and the Rev. M. D. Adams, who will reside at Trappe and take care of that parish while attending to his duties as Canon. This arrangement will keep the missionary work of the Diocese under the immediate care of Dean Bohanan, of the Cathedral, and give him a corps of workers who can cover the missionary work of the Diocese.

Professor George W. Davenport, Jr., the eldest son of Bishop Davenport, and a professor in Tome Institute, who has been seriously ill with pneumonia at Port Deposit, has recovered sufficiently to be removed to his home, where he is slowly convalescing. The Bishop expects to remove him to Ocean City in May for a month at the seashore.

The Rev. Alwyn Chamberlain, rector of Holy Trinity, Greensboro, is doing a remarkable work there, practically covering the whole of Caroline County and keeping every church in the county open and supplied with adequate services.

The rectory of St. Paul's Parish, Fairlee, has been remodeled and a heating system has been installed. The old oaks surrounding it have been braced and scientifically treated for their preservation, and the entire surroundings of this ancient church and cemetery have been restored to their colonial beauty under the supervision of the rector, the Rev. Lewis B. Sheen.

A CHAPTER OF MISSIONARY LIFE IN CHINA.

(Continued from Page 7.)

tion of the new buildings the architect in Nanking has made a wooden model to the same scale as the plans. This model has helped us visualize the future buildings as nothing else has done.

This year is going to be an important one for the development of St. Matthews, Nanchang, and we are glad to

feel that you are following us with your prayers and your interest. Perhaps the object for which we most need to pray is that another man may be sent us who will give special attention to the development of the boys' school work.

Faithfully yours,

MARIAN G. CRAIGHILL,
LLOYD R. CRAIGHILL.

A part of the rectory at St. Andrew's Church, Princess Anne, has been altered in such a way that the lower part can be used for a clubhouse, without interfering with the residence part. From this club the rector, the Rev. F. W. Clayton, has developed a splendid corps of social service workers, who are covering the entire community with their work.

The annual convention of the Diocese will be held on the first Tuesday in May at the Cathedral at Easton, at which, beside the business of the convention, outstanding features will be conferences of rural and social service work in the Diocese.

E. B.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.
Rt. Rev. T. I. Reese, D. D., Coadjutor.

Cincinnati Jottings.

The total attendance for the Lenten Noon-day Services held in the Keith Theatre, Cincinnati, was 18,106 this year as compared with 15,064 in 1922. Twenty-seven services were held and the average was, therefore, 557 in 1922 and 670 in 1923. The largest attendance was on Good Friday, when the Rt. Rev. Theodore Irving Reese, D. D. (spoke to 1,450 persons. A chorus of young businessmen supplied the leadership for the hymns each day.

Easter Day in Cincinnati was one long to be remembered. The weather was ideal and, although there had been much sickness, a return of the "flu," yet the Churches were all crowded. Reports from all quarters show that a record was broken in the number of those receiving the Holy Communion. Financial results were also very large.

A class of fifteen persons, seven of them adults was presented for confirmation to Bishop Reese on Monday in Holy Week, by the Rev. Canon Charles G. Reade, at St. Stephen's, Winton Place, this making a total of fifty within a year, exceeding the total presented for ten years previously. The Church was also crowded Good Friday night, when the choir successfully sang Dubois' "Last Seven Words From the Cross." On Easter Day one hundred and ten persons received the sacrament. Easter offerings and subscriptions totaled \$934, including the Church School offering. The school is the largest in thirty years.

St. Paul's Cathedral is showing a healthy revival or interest under the care of the Rev. J. D. Herron, D. D., as acting dean. About two hundred and fifty received Communion on Easter Day and the offering was \$1,300.

At Christ Church on Easter Day about one thousand persons received the Holy Communion while all the services were largely attended.

C. G. R.

Faith is not some weak substitute for reason. It is not credulity concerning cunningly devised fables. Faith climbs the ladder of reason, and standing on its topmost rung it is a visibility of mind which lays hold on what it cannot yet master in logical form. It pioneers among our inheritance. The lack of faith is not shrewdness, but blindness.—C. Woelfkin.

Personal Notes

The Rev. William T. Reynolds, late rector of Trinity Church, New Castle, Penn., began his duties as Archdeacon of the Diocese of Erie on April 1. The Archdeacon's address will be 451 West Ninth Street, Erie, Pa.

The Rev. H. F. Kloman, formerly Dean of Gethsemane Cathedral, Fargo, N. D., has taken charge of St. Peter's Parish, Salisbury, and has reorganized the work there on a constructive basis.

The Rev. Henry K. Sherrill, rector of the Church of Our Saviour, Longwood, Brookline, Mass., has accepted the call to become rector of Trinity Church, Boston. He will begin his rectorship at Trinity Church on May 21 (Trinity Sunday).

The Rev. Francis M. Adams has resigned from Coventry Parish (diocese of Easton, Md.), and moved to Los Angeles, California, where he intends to take teaching work in connection with his work in the ministry.

The Rev. J. P. Burke, for the past two years rector of St. Thomas' Church, Reidsville, N. C., has accepted a call to Valle Crucis, N. C., where, in May, he will take charge of the school and also be rector of Holy Cross Church there. In addition to this, he will be priest-in-charge of St. Mary's, Blowing Rock, giving one Sunday each month to the latter work. During the summer months he will ask different clergymen to act as resident priests there.

The Rev. J. F. Virgin has resigned from Crisfield, Md., and removed to Longwoods, where he will act as Canon of the Cathedral, and manage the business affairs of the Eastern Shore Churchman in addition to taking charge of the Church at Longwoods.

The Rev. Percy T. Edrop, minister of the First Reformed Episcopal Church, will leave that Church and communion to enter the ministry of the Episcopal Church. He will serve his diaconate as assistant to the Rev. Dr. Worcester, of Emmanuel Church, Boston.

The Rev. T. W. Pym, D. S. O., M. A., Cambridge House, London, preached in St. James' Church, Philadelphia, Easter morning.

ORDINATIONS.

In St. Paul's Memorial Chapel, Lawrenceville, Va., Thursday in Holy Week, March 29, before a large congregation, the Rev. Cephas Edward Green, deacon, in charge of St. Luke's, Edgerton; St. Thomas', Totaro, and the new mission at Emporia, St. James, was advanced to the priesthood by the Bishop of the Diocese, the Rt. Rev. Beverley D. Tucker, D. D., LL. D. The service was most impressive, one in which the beauty, orderliness and stately simplicity of our service for the ordering of

priests was rendered with splendid precision and in full detail. Present and taking part in the service were the Rev. Messrs. E. E. Miller, F. Bland Tucker, J. Alvin Russell, H. T. Butler, the Archdeacon and the Bishop.

The special collects for the occasion were read by the Rev. F. Bland Tucker, rector of St. Andrew's Church, Lawrenceville. The preacher for the occasion was the Rev. E. E. Miller, D. D., rector of old St. Stephen's, Petersburg. The candidate was presented by Archdeacon Russell, who with the other clergymen present joined with the Bishop in the laying on of hands.

Deaths.

The Rev. John W. Heal, a non-parochial priest of the Diocese of Colorado, died on Thursday, March 8, at his residence in Denver. The burial service was held in Epiphany Church, Denver, of which he had formerly been priest in charge, conducted by the Bishop Coadjutor, the Rt. Rev. Fred Ingley, D. D., assisted by the Rev. Henry S. Foster and the Rev. Arthur H. Austin, vicar of Epiphany Church.

The Rev. Ralph Thomas Jefferson died at his home on Old King's Highway, Darien, Conn., recently, after a long illness. The funeral was held from St. Luke's Church, Noroton, the Rt. Rev. T. C. Acheson, D. D., Suffragan Bishop of Connecticut, and other clergymen officiating.

The Rev. James C. Flanders, priest-in-charge of St. James' Church, Laconia, N. H., died Sunday morning, March 18, after an illness of several days. The funeral services were held Wednesday, March 21. The Bishop and fifteen of the clergy were present.

Speak of the mission of the Church rather than of "Missions," and of course avoid the phrase "foreign missions." The Church has only one great mission, which is to carry a message received from God, and to deliver it to every man, woman and child within reach—to John Smith around the corner in my town quite as much as John Chinaman in Hangchow, and vice versa. The plural "missions" suggests an adjunct, and leaves people room to say, "I don't believe in them, whereas no Christian dare say, 'I don't believe in the mission of the Church.'—J. Mellows.

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